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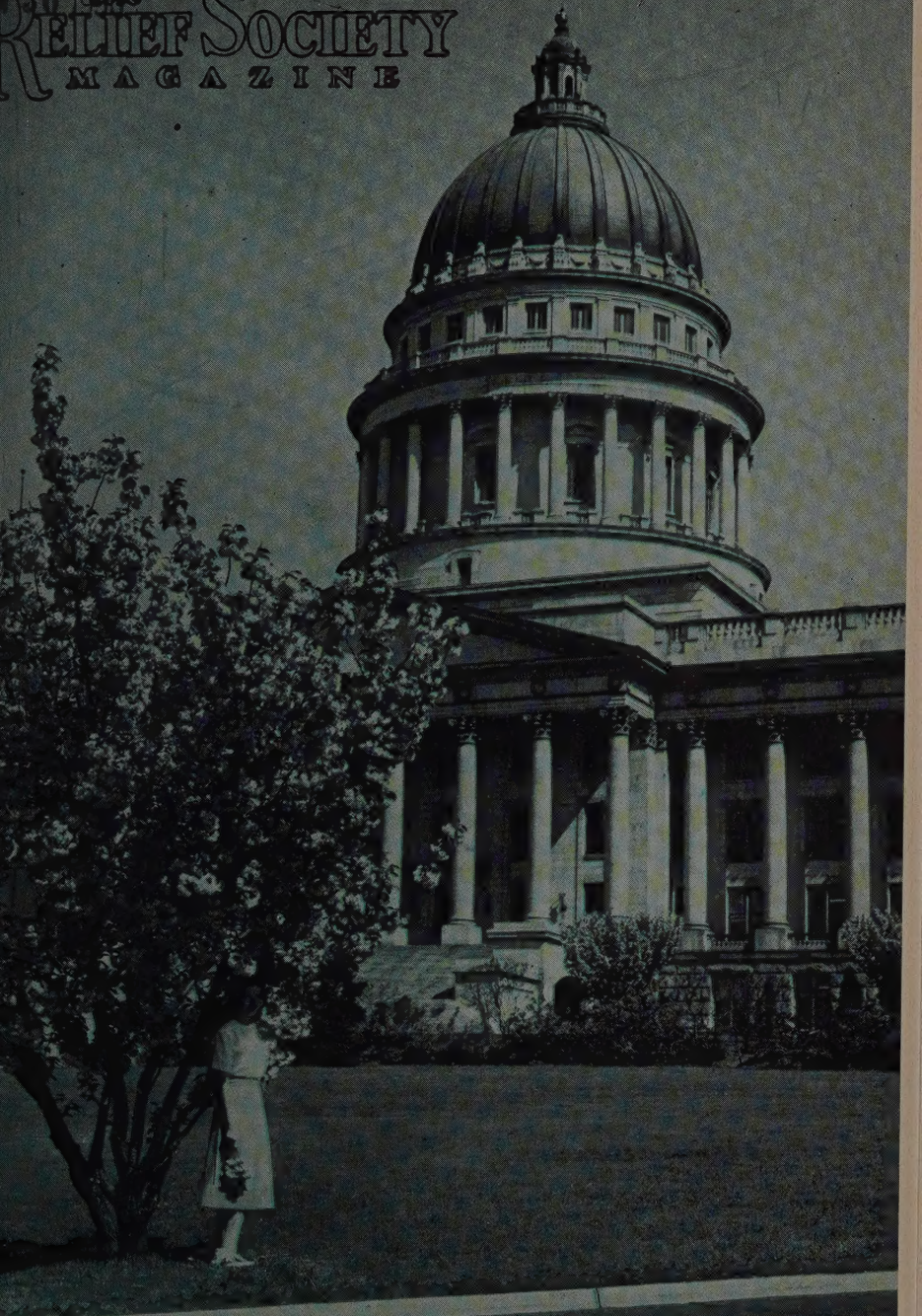

VOL. 37 NO. 7 Previews and Lessons for October JULY 1950

THE RELIEF SOCIETY MAGAZINE

Monthly publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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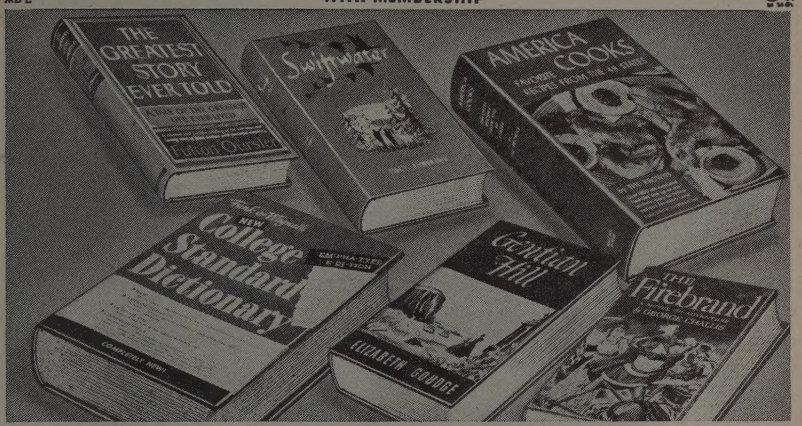

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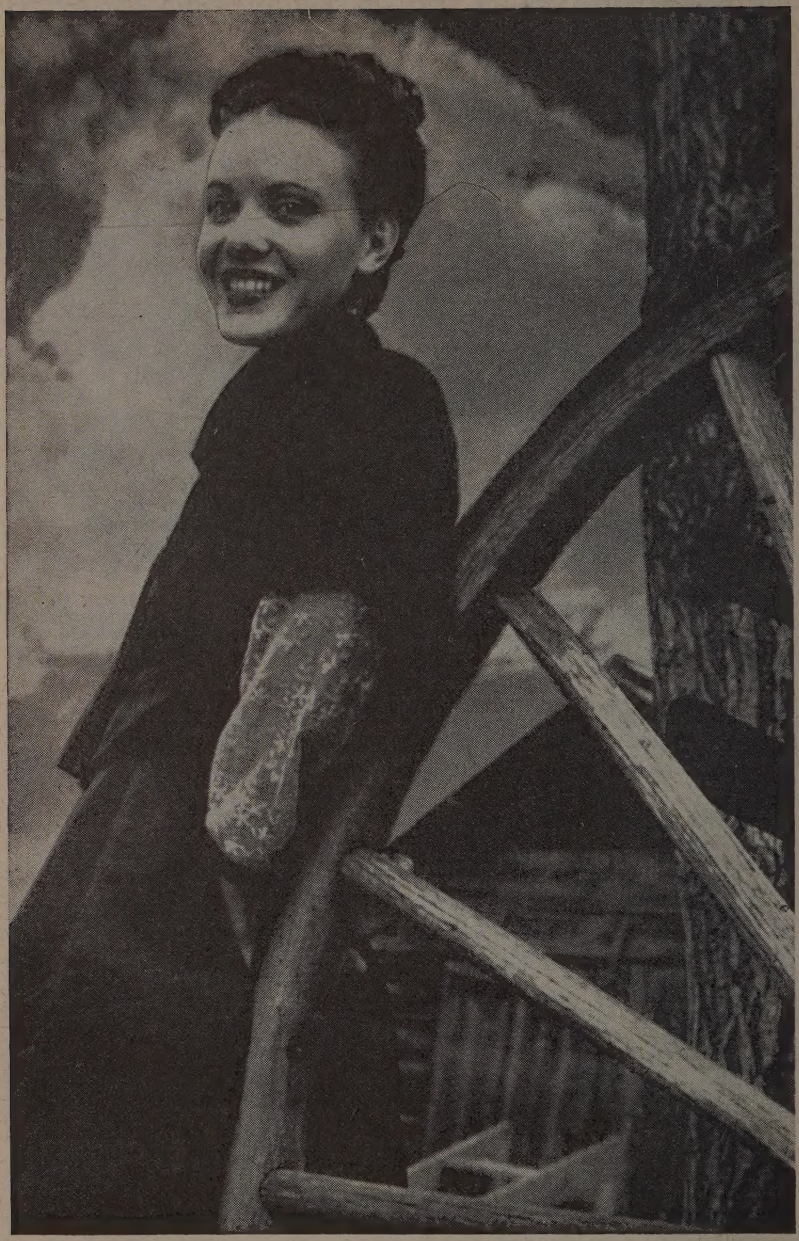


Willard Luce

"PATTERN FOR REMEMBRANCE"

THE RELIEF SOCIETY MAGAZINE

VOL. 37, NO. 7 JULY 1950

Night Encampment

Nyal W. Anderson

"Come, come ye saints, no toil nor labor fear,
But with joy wend your way. . . ."

Voices break the fluid afternoon,
Hot, hard, and stabbing sunshine dulls the eye;
Across the white, sand-blasted prairie sea
A cloud of red dust flaunts the empty sky.

An eagle swings in spiral-circled air,
A flaw upon a perfect turquoise stone.
Voices break the dying afternoon
As children cry in emptiness alone . . . .

Then change, as blatant as a cymbal clang,
And laughter raised above the whiplash swing;
Dust-reddened wagons move to form
A double crescent as their axels sing . . . .

"Gird up your loins, fresh courage take,
Our God will never us forsake. . ."

A loud "Hosanna" to the Lord and God
Whose wisdom made a song and end to day,
And from the dusty canvas caves
Tongue-loosened children scramble out to play.

Then day is gone but for the moment's glow
As night springs silent from the desert dun
And runs blue metal fingers on the fringe
Of horses' bellies warm with faded sun.

The dark is close; the stars move down, and armed,
They stand their silent vigil of the land
Where firelight weaves with sage and wagon wheels
A shadow patterned fortress on the sand.

And here upon the velvet-brittle air
The common campfire noises fade and die,
Then reincarnate as a violin
Begins a paean to the desert sky . . . .

"O how we'll make this chorus swell;
All is well, all is well!"

The Cover: Utah State Capitol, Photograph by L. V. McNeely

Pillars of Freedom

Elder Alma Sonne

Assistant to the Council of the Twelve

THE Declaration of Independence has been called the "title-deed of the human race." It sets forth the basic principles of true democracy. As a political document it is sound and far reaching in its implication. It belongs to humanity.

The signers of the Declaration were men of deep convictions who were willing to pledge their lives and fortunes for the cause they championed. Nothing was too precious to place on the altar of freedom. The issue before them was freedom or despotism. They had seen the evils of subserviency in the countries of Europe where rulers claimed divine rights. They rebelled against it with all their might, and denounced the doctrine in language that reverberated throughout the world.

The Declaration of Independence sets up the principles of freedom in these words:

> We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights, governments are instituted among men deriving their just powers from the consent of the governed.

These revolutionary words were a challenge and a summons to all men. The inalienable rights there enumerated were God-given rights and rested in the people. It was a new and strange doctrine. To nullify or set it aside was not the prerogative of man, for to do so meant slavery and subjection. The issue before the founders was clearly defined. The principles of freedom and autocracy could not live together. They would be eternally opposed to each other and the conflict between them would go on until one or the other conquered. The issue was debated in the councils of the revolutionary fathers. It was discussed by statesmen across the sea. The mother country was divided on the question. It was this division which did much to bring victory to the hard-pressed soldiers of the American Revolution. The signers believed in the ultimate supremacy of human freedom regardless of the cost in blood or treasure. The boldness of the Declaration was a shock to the complacency of those who were willing to live in servitude. The idea grew and spread until many nations adopted the pattern announced by these intrepid political pioneers of freedom.

Who will question the sincerity, the religious fervor, and the determination of the men who put their names to this immortal document? Patrick Henry, in a speech delivered on July 4, 1776, before signing the Declaration, said:

> As God lives, my friends, I believe this to be His voice. Yes, were my soul trembling on the wings of eternity, were this hand freezing to death, were my voice choking with the last struggle, I would still, with the last gasp of that voice, implore you to remember the truth: God has given America to be free.

Under the brand of freedom outlined in this announcement to the world and so courageously adopted by the Colonies, the great American commonwealth has grown and prospered beyond the wildest dreams of its founders. All of its citizens, through toil and effort, have gone forward, without unnecessary restraints, to improve their own conditions and to exercise their individual rights without fear or apprehension. They have built homes, developed farms, acquired comforts and conveniences, established industries, provided railroads and transportation facilities, and laid the foundation for future happiness, security, and progress. They have subdued wide expanses of desert country and made the "wilderness blossom as the rose." Their constructive powers have known no bounds. Where is there another nation of comparable achievement? The material developments in all respects have been marvelous and beneficent.

THE free and untrammeled spirit characteristic of the average citizen has attracted to the country some of the best blood of Europe and Asia. These immigrants came to remain because they believed in the sanctity and permanence of the Government established by the American patriots. They were given an opportunity to live their lives in their own way without the interference of a dictatorial government.

Under the guarantee of equal rights before judges and magistrates they could worship God, own property, express their opinions, work and save, and make provision for the future. The lands from which they came offered no such inducements. As a result the tide of emigration flowed to America. It was a tide of money, men, and brains to strengthen the economy, to stimulate industry, to build up the waste places, and to conquer the forces which conspired against progress and civilization. In the New World of free men, people from many countries, speaking different languages, have lived together in peace and friendliness. The foreigner, whoever he was, soon became converted to the American way of life and, without hesitation, was ready to swear allegiance to the Stars and Stripes.

The desires of a liberty-loving people are deep and powerful in formulating and devising ways and means for unity and advancement. Free men have always demanded the right to work out their own destiny, to provide for their own economic security, and to assume the responsibility for their own welfare. When people demand support from the state they cease to be free and independent. They surrender the inalienable right to pursue happiness and to live their lives without controls and regimentation.

History proves that the various social devices now offered, like Socialism and Communism, have had to resort to serfdom wherever and whenever they have come into power. A freedom-loving people chafes under the handicaps of a controlled economy and a regimented life. The greatest satisfaction comes to one who initiates and achieves in making provision for the future. The

joys of accomplishment are the rewards of honest labor. Men must be left free to think, plan, and develop under the stimulus of a worthy and righteous ambition. Whenever the energies of free men have been released, the results in achievements have been wonderful and glorious. Man, by nature, is a free agent endowed with the right to pursue his chosen way as long as he does not infringe upon the rights of others. This is the keynote of the Declaration of Independence. It was aimed, when written and adopted, at the reactionary philosophies of the Old World which our forefathers repudiated and left behind, as they turned their faces westward to a land of promise and opportunity.

The Constitution was designed to safeguard the individual, to protect him against the evils of collectivism in every form, and to insure for him the sacred right to provide for himself and family without the restraints imposed under a regimented society or a bureaucratic government. Government controls, like all forms of monopoly, while seeking to eliminate competition, destroy free enterprise. Their purpose, ostensibly, is to provide security for all. It is the promise of the demagogue and has never been satisfactorily realized. The countries of Europe are paying a big price for the kind of security they offer—a price which involves the liberties of their citizens, their honor, and their rights as free men.

TRUE democracy cannot flourish without a faith in God and a reliance on his providences. Skepticism and unbelief are weapons of despotism. The spirit of religion and worship, unfortunately, has not kept pace with the marvelous strides made in the broad field of scientific discovery. For that reason groups of people in free America are susceptible to the influx of subversive theories and practices, which can have no part in the old-fashioned Americanism under the Constitution and the Bill of Rights.

A conception of equality before the law is an outgrowth of the Christian doctrine of God's fatherhood and man's brotherhood. Jesus taught that the soul of one man is just as precious in the sight of God as that of another. If one is superior to another, it is only because of his good works and the extent to which he develops his powers and faculties. Men are sons of God and, therefore, equal before him in their strivings towards perfection. They cannot rise above their spiritual concepts, their standards, and their ideals.

Tyranny and oppression do not thrive in an atmosphere of faith and religious devotion based on the gospel principles contained in the Holy Bible, and confirmed and sustained by modern revelation. When God declared through Joseph Smith, the Prophet, that "it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, and by the hands of wise men whom I raised up unto this very purpose" (Doc. & Cov. 101:79-80), he placed his stamp of approval on the system of government established by the founders of the Republic.

The groundwork for its future growth and development was laid in a deeply religious background. The heroes of 1776 were God-fearing men. In their anxiety to succeed they invoked the blessings of the Almighty. "An appeal to the God of Hosts," said Patrick Henry, their spokesman, "is all that is left us." Who can doubt the intervention of Providence in the various crucial situations which arose before them? Who will deny that an unseen Power guided them on their way to freedom and independence? In their deliberations questions were debated and conclusions reached in the spirit of true brotherhood. Their work was a spiritual creation based on human rights and conviction that God was their inspiration.

Materialism is asserting itself as never before. It is threatening the rich spiritual heritage which, in the past, was the cornerstone of American economic, political, and social life. It is breaking down standards, ideals, and values expressed in the Constitution, the Bill of Rights, and the Declaration of Independence. These fundamental spiritual ideals and values were centered in the daily lives of the people. They implied a personal responsibility on the part of every citizen to his Maker, and emphasized the dignity and worth of each individual in the sight of God. These spiritual values are deeply imbedded in human nature and were recognized, not only by the founders, but by the pioneers who planted their feet in the midst of the Rocky Mountains.

Personal integrity was their watchword. Intelligence, religious adherence, Christian conduct, and scriptural morality formed the foundation of the governmental structure established by them. Without these qualities of character the Government cannot be perpetuated. Daniel Webster on February 22, 1852, referred to this on the occasion of a celebration honoring George Washington. He said:

> If we and our posterity reject religious instruction and authority, violate the rules of eternal justice, trifle with the injunctions of morality, and recklessly destroy the Constitution which holds us together, no man can tell how sudden a catastrophe may overwhelm us, that shall bury our glory in profound obscurity.

God's most precious gift to man is freedom. To safeguard it is the responsibility of all citizens.

Big Mountain

Nina Folsom Moss

I hope the leaves were russet, green, chartreuse, and
red and golden,
That orchid gray grew up between, when Grandma crossed
Big Mountain.
And as she saw, with tired eyes, the barren-crusted desert—
God's autumn garden round her there
Gave courage, where had been despair,
To block those wheels, plunge headlong down
Over rock and rut along the trail
Into the promised valley.

Through Thick and Thin

Nellie Iverson Cox

DAYBREAK on the plains began with a faint, golden glow in the east that spread until it suffused the whole big, blue bowl of sky. From numerous campfires along the river arose the smell of cooking food, and especially tantalizing were the odors that were wafted from the direction of the log-walled trading post, where fresh buffalo steaks simmered.

Tina and Mercedes awoke together, as they did most things, and sniffed the fragrant air. At first they could not remember where they were, and then came the memory of the long miles they had traveled behind the slow oxen in this strange land of America. Hurriedly, they arose from their hard couch and began to roll up their bedding.

Their mother was half stooped over the fire where she had been preparing breakfast, but something in the tenseness of her attitude caused their eyes to follow the direction of her gaze, and they saw their big red ox standing with slackened tether and closed eyes, unmindful of the clumps of grass which his team mate was eagerly cropping.

"Something ails Bolly," said June Bolton in her clipped English voice, indicating the beast with his drooping head and hollow sides.

"Oh, Mother, will he die?"

"Most of them do," she replied, "if they once get sick."

The two children looked at each other horrified, each face mirroring the distress that was in the other. To have tragedy strike when they had come so far on their journey and were so near their goal was more than they could well bear.

"Well, well," came a dry voice behind them, "it looks like 'Thick' and 'Thin' are rarin' to go."

The girls grimaced a trifle distastefully. They were not sure they liked Mr. Galloway, with his handle-bar mustache and his affinity for sobriquets.

Because of Tina's plumpness and Mercedes' thinness, Mr. Galloway had dubbed them *Thick* and *Thin* when he had first joined the company back in Iowa.

They remembered the first time they had seen him. They had accompanied their mother to the stockyards, where she had gone to purchase animals for the journey across the plains. Mrs. Bolton had spoken up decisively when a large, red ox had been led out, "That one will do, and that one with the white face."

"The little lady knows her oxen," an amused voice had drawled.

"That she does, Mr. Galloway," agreed the dealer.

So they had learned his name and also that he must be a person of some consequence. It was at the feed yard where they had gone to buy grain for their animals, that they had seen him next.

"No offense, Ma'am," he had said politely, doffing his huge, western hat, "but surely you aren't going alone across the plains!"

"Indeed, I'm going," their mother had replied, "but I'll not be alone."

The girls knew that she meant that God would be with them, but Mr. Galloway did not seem to know that, for he had said, "Oh, you are traveling with a company, I know, but you are a woman, and there will be difficulties that you do not dream of, fierce Indians, breakdowns, lack of food, thirst, sickness. Why don't you wait until the railroad is completed? Haven't you friends you can stay with?"

"There is no reason for you to be disturbed on my account; I can take care of myself," replied their mother shortly. Indeed, she had taken care of herself and her children, too, since their father had left and never returned from a voyage. There had probably been no finer seamstress in Derby than the Widow Bolton, as she had been called.

After buying the oxen, she had completed her purchases, which were placed in the large, canvas-topped wagon, together with the few articles they had brought from England and the supplies that must do them on the journey. Then they had returned to the campsite to be ready for an early start the following morning.

The two girls wondered that their mother showed so little surprise when Mr. Galloway's wagon had pulled into the caravan ahead of their own just before starting time. They learned that he was on his way to Oregon. The handsome horses he drove testified of his prosperity, but he wore no airs because of that, but, on account of his friendliness, he made himself liked by all. At night he camped a stone's throw from their own camp and sometimes strolled over, generally with some little gift, a sweetmeat, or a bit of food left from his own ample meal. He was jolly and seemed anxious to be friends, but, copying their mother's attitude, the girls maintained a distant, aloof manner.

* * * * *

MRS. Bolton turned from the fire with the bowl of cornmeal mush she had just dipped out. "Good morning, Mr. Galloway. I presume you are ready to travel?"

She was like that, always briskly self-sufficient, never fawning nor asking favors, thought Tina and Mercedes, who hoped to be like that themselves, some day, but right now, Mr. Galloway's little gifts proved very diverting on the tiresome journey.

"Well now, it doesn't take much getting ready for a lone fellow like myself, Ma'am," this in reference to the fact that his wife had died back East. "Say, what ails that ox?" He peered intently at the beast which had lain down and was breathing heavily and with difficulty.

"He is dying," replied Jane Bolton calmly.

"Dying!" he exclaimed. "What will you do, now?"

"I don't know," she replied, "but the Lord will take care of us."

The man looked at her, speechless for a moment, too aghast at her serenity in the face of tragedy, to answer. Then he slowly and unbelievingly shook his head.

"You will need more than just faith if you're left here on the

plains with only one ox," he said, looking directly at her. "I've a good team of horses and room for some of your stuff. Better forget Utah and come on to Oregon with me."

Tina and Mercedes held their breath waiting for their mother's reply. She had got them safely out of many tight places since they had started for Zion, but they had never been stranded on the plains before.

Mrs. Bolton gave him look for look, proud and unafraid. "I finish what I start and ask help of no man," she told him. "If I lose an ox, I'll . . . ."

"You'll what?" he asked, his eyes on her face.

"I'll purchase some Indian ponies and break them to pull my outfit!"

Mr. Galloway threw back his head, and this time he was not merely amused, for his roar of laughter rang loudly above the various noises which reached them from the other camps.

"Ma'am, if you aren't the beatenest," he exclaimed unbelievingly. "Don't you know there's not gold enough in the whole company, outside of myself, Ma'am, to get an Indian's horses away from him, and if you did, how would you get them broke to pull your wagon. I ask you, Ma'am, how would you?"

Old Bolly gave a last agonized groan and rolled over on his side. The girls looked with streaming eyes at what was left of their faithful friend, but their mother's eyes were dry.

"When I was a girl," she said softly, "I helped train horses for my grandfather in the North of England. I've tamed the wildest of them."

Mr. Galloway's face was more respectful now, but he still insisted, "Even if you were able to get some horses, it would take days, weeks, months, even, before you could trust them to pull your outfit. What would you live on meanwhile? You've no gold left. No, better consider Oregon."

"Good day, Mr. Galloway," said Jane Bolton.

THE last wagon was but a dot in the distance when they finished their meager meal. The other members of the company had reluctantly agreed to leave the widow and her daughters at the trading post, with instructions for them to join the next company, which, it was expected, would have extra animals. So they were left at a lonely Indian trading post among strangers. If Jane Bolton thought of the lovely cottage and the many friends she had left behind in England, it was but momentarily that her eyes misted, for almost immediately her mind began working on the problems before her.

"Did you mean it, Mother, about getting some ponies? How can you? We've no gold."

"When I was baptized," Jane told them, "Brother Spencer said that the Lord would take me safely to Zion, and he told me to be self-reliant and courageous and to trust in the Lord. Now, my darlings, don't worry, but come help me unload our goods."

Wonderingly, the two girls obeyed. At last, several boxes were deposited on the ground and numerous wrappings removed.

"We'll open a trading post of our

own," said their mother, "right here adjacent to this other one."

"You mean all of our things—our bedding, and clothes, your dishes? Surely not the beautiful willowware that Daddy gave you when you were married? You said you would never part with that."

A nod of the head was the only answer the girls were given.

It had been a slow tedious job wrapping each fragile cup and saucer and each dainty pitcher, along with their precious Bible and other family treasures, in many layers of soft rags so that they would be safe from harm on the long journey. Unwrapping them now near the edge of civilization on the great plains, the girls were sober as they tried to have faith as great as their mother had.

It was late afternoon when the Indians began to string in to the post, bringing buffalo hides, deerskins, moccasins, and beads to trade for the white man's goods. They were, for the most part, a peaceful tribe who lived near the trading post. They had had considerable dealings with the whites and were fast changing their diet and their manner of dress for the habits of the paleface.

Jane Bolton stood a short distance from her camp holding up a beautiful, hand-pieced quilt that had belonged to her mother. Tina and Mercedes held out various articles that they thought might catch the eyes of the red men. Most of the Indians dismounted by the trading post, but one squaw, on a spotted pony, accompanied by a brave on a handsome black horse, came steadily on toward them.

"Pray, girls," murmured their mother, and they silently asked their Maker to soften the hearts of the Indians.

"I want two horses," said Mrs. Bolton, holding up two fingers and pointing to the two ponies at the same time and including her goods in a sweep of her other arm toward the new arrivals.

"Ugh," the man scowled his refusal.

Tina and Mercedes prayed silently.

"Ugh," said the brave again, and turned as though to ride away, but a gesture from the woman stopped him.

SHE slowly dismounted while the girls' hearts seemed to stand in their mouths. Advancing a few steps, the squaw peered first in one box of goods and then in another. She lifted out a dainty blue cup, then a large platter, a bowl, a pitcher. Suddenly she turned, seized the man by the foot, and pulled him to the ground. Pointing to the box of dishes, she spoke commandingly in deep gutturals. Very reluctantly, the brave picked up the box. The squaw then placed the rawhide tethers of the animals in Jane Bolton's hand and strode away on foot, followed by a very disgruntled Indian carrying a heavy box of dishes.

There was an astonished snort behind them that nearly stampeded the two ponies. In their intense concentration in the drama that was taking place, none of them had noticed Mr. Galloway's return to the trading post. His tired horses and his wagon were back in his camp ground of the night before.

"Strangest thing I ever saw!

Wouldn't have believed it! I never heard of an Indian taking orders from a squaw before!" His eyes held dazed unbelief. "Maybe there is something in this faith of yours, after all." He shook his head in bewilderment. "But still, Ma'am, how are you and your girls going to eat while bringing to pass the next miracle, while you are breaking those animals to work?"

"The Lord will take care of us," again affirmed Jane Bolton.

There was a sudden commotion at the trading post. An anxious looking man whom they knew to be Mr. Babbit, the trader, ran out, pushing aside the few remaining Indians. He panted to a stop where Mrs. Bolton stood, still holding the ropes of her recently acquired horses.

"You Mrs. Bolton?" gasped the trader. "I need a woman quick. My wife is sick before her time, and I don't know what to do. Her mother is coming with the next company, but I need someone now. Hurry! I'll pay you anything you ask, only hurry!"

The pioneer woman threw the tethers to him. "Take care of my horses; pen them up and feed them." She started on a rapid run to the big log building.

Tina and Mercedes began to repack the remaining boxes of goods for loading again into their wagon, unmindful of the intent stare of Mr. Galloway.

Suddenly he burst out, "Strangest thing I ever saw. Faith—that's what she has, beautiful faith like my mother used to have." His voice was humbly pleading as he addressed the two girls, "I know your mother won't need any help, but do you think she would mind if I sort of waited around and helped speed up the breaking of those horses and then went on to Utah with you when the next company comes through? I want to learn more about a faith like your mother has." He waited meekly for their reply.

"Why, Mr. Galloway, we won't mind at all, will we Mer—Thin?" asked Tina.

"No, and Mama won't either, as long as you aren't exactly helping her. She is awfully independent, isn't she Tina—er Thick?" answered Mercedes.

"There'll be no more talk of *Thick* and *Thin*," promised Mr. Galloway. "I shouldn't have teased you that way."

"Why not?" asked the girls. "Mama says the Lord will be with us through thick and thin, and he'll be with you, too, Mr. Galloway, if you'll let him."

"I guess maybe he will," agreed Mr. Galloway, walking slowly toward his own wagon.

Ode to My Birthday

Grace Sayre

I've learned speed has no recompense
And that no gain can come of worry;
I pass my milestones on the run,
Old age can't catch me if I hurry.

Mission to Moapa—Part of the Mormon Epic

Caroline Eyring Miner

IT seems quite clear to the traveler who drives through Bunkerville, Nevada, and other towns between St. George, Utah and Las Vegas, Nevada, that the oasis in the desert which is now the Moapa Stake of Zion could only have been established through the efforts of pioneers dedicated to a mission. The Virgin, Moapa, and Las Vegas Valleys, which make up the stake, are surrounded by scorching desert, and, if I have read aright the journals and diaries of the early pioneers of this area, their communities were established in spite of almost unbelievable hardships and privations. When President Young was establishing the great Mormon empire, he called the saints on missions to the various places where he desired colonies to be made. It is common information that one place to which the saints dreaded most to be called was the Muddy, where the garden towns of Moapa, Overton, and Glendale are now located. The region was described as "situated ninety miles beyond St. George in a blistering, alkali desert."

This forbidding region was avoided even by the Indians, and the first white men who traversed a part of the present State of Utah in 1776, passed across the great stone wilderness east and north of the "Muddy" country. These courageous explorers were the Catholic priest, Father Escalante, and his party, who traveled from Santa Fe, New Mexico, northward to the Uintah Mountain country of Utah, and thence to Utah Lake and southward, seeking a road over the Sierra Nevada Mountains to California. The coming of winter deflected them in their course, and they turned east toward the now famous "Crossing of the Fathers" on the Colorado River. Thus these early pathfinders did not see the lower valley of the Virgin or the Muddy River region, their point of approach being the site of old Fort Pierce, near the present town of St. George.

Many years passed before white men again ventured into the deserts of that desolate region. It is recorded that Jedediah Smith traversed this wilderness in 1826 and 1827 on his journeys to the Pacific Coast. His first trip took him through the treacherous narrows of

Note: There is a wealth of material about the Moapa Stake preserved in biographies, autobiographies, journals, letters, and diaries. I have read with much interest Andrew Jenson's collection of material in the Church Historian's office, and I have been fortunate enough to have the enthusiastic help of Sister Lois E. Jones, wife of Brother Willard L. Jones, the first president of this stake, who served for twenty-eight years. Also, I interviewed Sister Louella Leavitt, a blue-eyed, little, silver-haired lady who came to Bunkerville eleven months after the first settlers, and has been there more than seventy years.

Photograph by Dr. Walter P. Cottam

JOSHUA TREE IN BLOOM

The beautiful blossoms are a sharp contrast to the swordlike leaves of the desert tree.

the Virgin River gorge below the mouth of the Santa Clara River, and his second trip established the first traces of what became the famous Spanish Trail. In 1844, Captain John C. Fremont, on his way from California, camped on the Muddy River. The first Mormon to follow this trail was Jefferson Hunt who left Salt Lake City late in the fall of 1847 to take a message to the Mormon Battalion men whom he expected to meet in California. In 1849 hundreds of Argonauts (gold seekers) passed over this trail to California. In January 1850, Parley P. Pratt's company explored Southwestern Utah as far as Santa Clara Creek but did not go into the Muddy Valley. In 1852 a party of hardy explorers under command of John D. Lee explored the Virgin River region below the Beaver Dam Mountains, probably crossing over into the area surrounding the present town of Bunkerville, Nevada.

In May 1854, Brigham Young visited the small settlement which John D. Lee had established at Harmony, north of St. George, and three years later, 160 people arrived at the townsite of Washington and began the first experiments in cotton raising.*

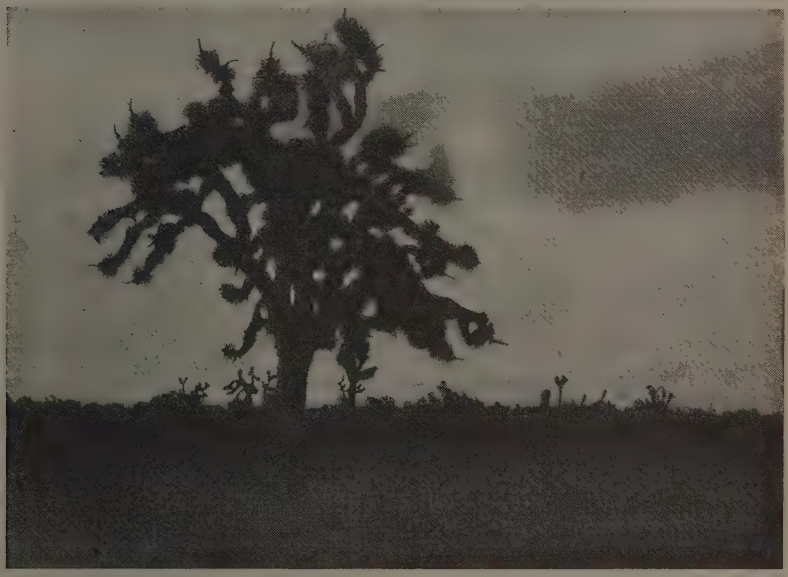
These settlements to the northeast were necessary preliminaries to establishing forts and towns in the Muddy region, but there remained many barriers to conquest by the covered wagons.

THE heat in summer was terrific; drinking water was warm alkali water; there was sickness from ma-

*See *Utah Historical Quarterly*, XII, pp. 123-160, for a resume of early exploration in this region.

laria, and Indians to placate. The Muddy Mission included also the lower valley of the Virgin River, winding in and out between two walls of hills. The river had to be forded thirty-four times, in less than fifty miles, with danger from quicksand at practically every crossing. Then, the desert journey took a whole month, and the saints' reception, at the end, was a desert waste. Later, a group of adobe huts with willow and mud roofs set together into a fort greeted the travelers, and, around the fort, were to be seen pitiful attempts at wheat and corn fields, with scarcely a tree in sight. School was held outdoors, with the teacher's chair miring in the sand. Once a lighted Halloween pumpkin on a hill frightened away a band of marauding Indians. It is no wonder that many saints became disheartened. The wonder is that any had the fortitude and faith to follow their leaders to this land.

In the general Church conference of April 1855, thirty missionaries were called to the Las Vegas Mission, some fifty miles southwest of the Muddy River. They arrived there on June fifteenth, and held services two days later in an improvised bowery. Their mission had a fourfold purpose: to make a settlement midway on the south-



Photograph by Dr. Walter P. Cottam

JOSHUA TREE

This strange tree, with its shaggy, twisted branches, is characteristic of the deserts of Southern Nevada.

Courtesy Louella Leavitt

LOUELLA LEAVITT IN FRONT OF HER HOME IN BUNKERVILLE, NEVADA

Sister Leavitt came to Bunkerville the year after its settlement.

ern route to California and the Coast, where travelers could rest their teams and replenish their supplies; to take the gospel to the Indians of that locality, and teach them the ways of civilization, make peace treaties with them, and help to teach them to farm and produce the necessities of life. A third purpose of this missionary group was to explore the Colorado River, twenty-eight miles distant in that vicinity, for its possibilities in the transportation of supplies from the East by way of Cape Horn and the Pacific Ocean, and to explore the Virgin and the Muddy Valleys. Their fourth major purpose was to develop some lead mines in the vicinity of Las Vegas.

William Bringhurst* was president of the Las Vegas Mission, and Nathaniel V. Jones was in charge of the group which made the heroic effort to mine lead for the Church in that vicinity in 1856, and brought back many loads of bullion to Salt Lake City.**

In compliance with one objective of the mission, Call's Landing was settled in December 1864, with Anson Call as agent for the trustee-in-trust of the Church. A Church warehouse was established at this point, which was 125 miles from St. George. Because of jealousy on the part of the non-Mormons and the approach and advent of the Pacific railroad, it was abandoned and, at present, the walls are submerged in Lake Mead.

In addition to the settlement of the Las Vegas Mission and Call's Landing, settlements were made during 1865 in Logandale, Overton, and St. Thomas (at the mouth of the Muddy), and at West Point (near Moapa), the latter settlements being called the "Muddy Mission," now the Moapa Valley settlements. On September 26, 1858, in a meeting at Santa Clara, it was decided "to close the Las

*See Jenson, Andrew, *Biographical Encyclopedia* IV, page 504.
**Ibid., II, page 368.

Vegas and Muddy Mission for the present." The reason for this action was that the Nevada authorities were pressing the saints for three years' back taxes, when a survey found these valleys to be in Nevada instead of in Utah, or Arizona, as had been previously assumed. The people were unable to meet these heavy taxes, part of which was required to be paid in gold, and so it was deemed wise for them to vacate, which they did in February 1871, most of them then locating in Long Valley, Kane County, Utah. Las Vegas ("The Meadows") had been an important watering place along the desert route from the Coast to Salt Lake City, and the Mormons retained their claim upon it until 1868, when a newspaper in St. George posted notice of its being for sale.

Settlements had been made at Clover Valley in 1870, presided over by Lyman L. Woods, and in Eagle Valley, in 1864, with Brothers Meltiar Hatch and Frederick Hamblin in charge. In 1869, the saints who had settled at Overton were organized into a branch, with Helaman Pratt as presiding elder, and, in November, James Leithead was made head of the Muddy Mission, consisting of St. Thomas, St. Joseph (Logandale), Overton, West Point, and Junction City. In 1871, these communities were abandoned, and about ten years later, settlement began again. The return was begun in about 1880, when Sister Elizabeth Whitmore of St. George bought the Patterson Ranch on the Muddy for $4,000. This was the first purchase of any of the former Mormon homes.

Moapa Valley was organized into a ward called Overton, in 1885, with Isaiah Cox as bishop. Robert O. Gibson had been called to preside in St. Thomas. With the construction of the Boulder Dam, St. Thomas had to be abandoned again, as the water of Lake Mead covered it.

IN the early days of the Muddy Mission Elder Andrew S. Gibbons did a marvelous work among the Indians in interpreting and in pacifying them. There is no question but that he saved the lives of many of the missionaries. Elder Ira Hatch also had a special mission. It was his duty to camp on the road to help travelers. Many times the Indians stole his provisions, and many times he came near to losing his life. He was alone so much that he almost lost the use of his own tongue, but he remained true to his trust.

Bunkerville, on the Rio Virgin, was settled in 1877 by the Edward Bunker and Dudley and Samuel Leavitt families. It was settled under the United Order, and is, therefore, unique. After the failure of the Santa Clara United Order, some families desired to continue with the Order, and Bunkervile was the result. There were twenty-three in the original company, with Edward Bunker, Sr. as president, and Lemuel S. and Dudley Leavitt as counselors.

The progress made under this Order was phenomenal. The very first season they grubbed and planted and harvested seventy-five acres

of land, in addition to making their irrigation canals and constructing shelters, and fighting the awful heat and the sand and the wind and the floods. At first, the people lived like one big family, having one large dining room and kitchen, and rotating the household work. The saints were prayerful and humble, and worked together in harmony for two and one-half years, at which time, in 1880, the Order was discontinued, due to differences that had arisen.

The community was almost self-supporting, the people supplying both food and clothing. Their cotton was hauled to the factory at Washington and exchanged for cloth. Molasses and honey took the place of sugar, and salt was mined from a mountain thirty miles away. All other food was grown and prepared at home.

FROM the first, recreation and education were provided for in the community. There were "bees," and parties, and dances. Very early there was improvised an out-of-door dance hall, and the fiddler was paid in produce. Schools were at first held in the private homes, but, in 1905, a schoolhouse was constructed. Twice, fire destroyed their precious school buildings, but, in spite of all hardships, the schools were gradually improved.

Bunkerville was, in a sense, the mother ward of the Moapa Stake. The wards of Littlefield, Mesquite, and Overton—of Logandale and St. Thomas, and of Las Vegas, were all branches of the Bunkerville Ward before they became wards in their own right. In 1922, Las Vegas became a separate branch from Bunkerville, with Ira Joseph Earl as presiding elder, and, in 1924, it became a ward. Littlefield was settled, in 1878, by John T. Graff, Christian Stucki, Henry Frehner, and others. It was made a ward in 1927, with Harold Joseph Reber as bishop. Logandale became a ward in 1925, with Elmer Bowman as bishop. Mesquite, on the north side of the Virgin River, was begun in 1880 and, about that time, was established as a ward. It was abandoned in 1883, due to floods and sickness, and was again established as a ward in 1901, with William E. Abbott as bishop.

In June 1912, the present Moapa Stake was organized. It was an important occasion and a great bowery had been built especially for it. The dirt floor was well sprinkled, rough seats had been especially made, and barrels of water and shiny tin cups were placed conveniently about. Brother George F. Richards presided and set apart Willard L. Jones as president, with John M. Bunker and Samuel H. Wells as counselors, and W. J. Flowers as stake clerk. It is of interest that, twenty-eight years later, Brother Richards again returned to the Moapa Stake to release President Jones, who had served faithfully and well those many years.

Since the stake has been organized, many improvements have taken place—roads made, school buildings and ward chapels built, telephone and telegraph brought in, irrigation systems set up, bridges built, electric lights installed, water

Photograph, Courtesy Lois E. Jones

ORGANIZATION OF MOAPA STAKE, June 9, 1912

Front row, seated, left to right: Orin P. Miller, member of the Presiding Bishopric; Francis M. Lyman and George F. Richards, members of the Quorum of the Twelve Apostles.

Back row, standing, left to right: William Murphy; Robert Bunker; Robert O. Gibson, bishop of St. Thomas Ward and later a member of the Moapa Stake presidency; Bishop Joseph I. Earl of Bunkerville, later stake patriarch; Bishop William Perkins of Overton; Orin Jarvis; Freed Bischoff; Thomas P. Cottam, First Counselor in the presidency of St. George Stake; Ellis Turnbaugh, first clerk of Moapa Stake; Edward I. Cox, appointed bishop of Bunkerville Ward June 9, 1912, at the time Bishop Earl was released; N. Ray Pixton, who later became the second clerk of Moapa Stake; William Cooper; Edward H. Snow, President of St. George Stake; Warren Cox of St. George, Utah; Willard L. Jones, President of Moapa Stake; Thomas J. Jones, Patriarch of Moapa Stake; Nephi J. Wadsworth, Bishop of Panaca, Nevada. Samuel H. Wells, Second Counselor in the Moapa Stake presidency, was absent when this photograph was taken.

and sewer systems made, dairy herds and productive farms established, and mills and mines set into operation.

The people who established themselves in the Virgin, Muddy, and Las Vegas Valleys have demonstrated the best that went into very difficult pioneering in the outlying areas of the great Church empire. They were directed by religious principles and standards, and desired to live well-rounded lives, providing social, educational, and financial advantages for themselves and their children as rapidly as they could. Marvelous progress has been made in the Moapa Stake, which stands today as a great monument to the courage and faith of the Mormon pioneers who performed their "Mission to Moapa."

Sixty Years Ago

Excerpts from the *Woman's Exponent*, July 1, and July 15, 1890

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

THE COMING OF THE SAVIOR: Acts 1st chap. 11 ver. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The Latter-day Saints are the only people that are looking for the Savior to come as Peter said He would, and the only ones that will be prepared. Joseph Smith received a revelation to gather out from the world the honest at heart, that would receive the Gospel of Christ. We the Latter-day Saints have gathered out from the world to prepare ourselves for the coming of our Redeemer, we ought to be the most faithful of any people on the earth, keeping ourselves unspotted from the sins of the world, from all its allurements, and whether we live or die, we shall be ready to meet our Lord, as Paul says the dead in Christ shall rise first, and ever be with the Lord.

—*Mary Ann M. Pratt*

SOWING AND REAPING

You have your lives before you,
Your springtime yet you hold;
Oh may you fill the moments—
Ere autumn finds you old—
With earnest useful labor,
Sowing ere springtime leaves;
Else you shall not in autumn
Garner the ripened sheaves.

—*Alice L. Cole*

SALT LAKE STAKE: The quarterly conference of the Relief Society of the stake was held in the Fourteenth Ward Assembly Rooms, June 19th. Mrs. S. M. Kimball said her labors had been in the Relief Society for nearly half a century. We should advise our young people, try and keep them in the paths of virtue, we should never do anything we cannot ask the blessing of God upon. Expressed a wish to hear a woman read the Declaration of Independence on the Fourth of July, prayed the Lord to inspire us individually, to work in that channel where we would accomplish the most good.

WOMAN'S CALLING: Her trust is responsible, sacred and sublime; that of bringing to earth the body and spirit of man; of training and cultivating the mental, physical, and spiritual make up in the most impressible period of childhood; I think it is for our eternal good to make the best use of our time, improving every opportunity to expand our minds, enlarge our understanding, that our mental capacity may be sufficient to contain all intelligence, for that is the glory of God.

—*E. A. Crane Watson*

NOTES AND NEWS: Alexander Swift of Cincinnati, who married a sister of Alice and Phoebe Cary, owns the old Cary homestead, and is anxious to make it a memorial of the sister poets.

Mrs. Harriet Beecher Stowe passed her seventy-eighth birthday very quietly Saturday June 14th. She received a few calls from personal friends, and from her publishers, Messrs. Houghton, Mifflin & Co., a box of cut flowers.

MISCELLANEOUS: The longer I live the more certain I am that the great difference between the great and insignificant is energy—invincible determination—an honest purpose once fixed, and then victory.—*Goethe*

Woman's Sphere

Ramona W. Cannon

THE two most brilliant queens in history—Cleopatra of Egypt and Elizabeth of England—were extremely versatile in their accomplishments, but both owed much of their success to being able to talk well. Plutarch says that Cleopatra's beauty "was neither astonishing nor inimitable," but it derived a flavor from her wit and her fascinating manner that was absolutely irresistible. Her melodious voice had the "same variety of modulation as an instrument of many strings. She answered her foreign ambassadors—the Troglodytes, Ethiopians, Hebrews, Arabs, Scythians, Medes, and Parthians (and yet others) in their own tongues." She was adept at gay, humorous, serious, statesmanlike, or purely charming and social conversation.

ELIZABETH was a student of Greek and mistress of six other languages, besides her own. She had a genius for both business and statesmanship; was a superb penman, an excellent musician, a magnificent dancer, a connoisseur of painting and poetry. Her conversation, witty and elegant, also "revealed an unerring social sense and a charming delicacy of personal perception," says Strachey. "She could drive in her meaning with hammer blows up to the hilt," or could indulge in "the most ornate confection of studied ambiguities," deluding even the most clear-sighted.

MRS. HENRY ROE CLOUD, of West Linn, Oregon, fifty-nine years of age, was chosen by the mothers committee of the Golden Rule Foundation as American Mother of 1950. Born on the White Earth Indian reservation in northern Minnesota, she is the daughter of a German homesteader and a Chippewa Indian mother. Mrs. Cloud has four daughters, one of whom, Mrs. Edward Hughes, was the first American Indian to be graduated from Wellesley College. Her late husband was the first Indian graduated from Yale university. Before her marriage, Mrs. Cloud taught school among the Blackfoot Indians in Montana.

MARY HOOPER BLOOD LINFORD, of Logan, Utah, eighty-one-year-old mother of seven sons and daughters, and still active in the Latter-day Saint Relief Society and Sunday School, was chosen Utah mother of the year. She was educated in the Kaysville public schools, Brigham Young University, and Utah State Agricultural College. Her children include two college professors, a contractor, a steam fitter and plumber, and the wife of a professor.

EDITORIAL

VOL. 37 JULY 1950 NO. 7

Our Pioneer Heritage

WHAT made the Mormon pioneers great? It was their loyal adherence to the principles of the gospel, and their determination to preserve it unto themselves and their posterity.

The kingdom of God and his righteousness was the sole thought of the noble men and women who laid the foundation of this great commonwealth. Hear the words of Brigham Young as soon as his feet touched this soil, "Here we shall build a city and there shall stand the temple of our God." We point with pride to the fulfillment of that prophecy. It is evidence that that great leader of the pioneers was inspired of God.

Over a century has passed since then, and what of us, the posterity for whom those noble pioneers endured terrible persecution and suffering that they might "preserve the gospel unto themselves and us"? Have we the same determination to preserve it unto ourselves and our posterity? Are we exhibiting the same stalwart characteristics that made the pioneers great?

Recently a friend of ours was being interviewed for a position. She was asked what her religion was. When she answered that she was a Mormon, the interviewer asked, "How good a one are you?" "Why, my grandfather came into this valley with Brigham Young and my daughter is a member of one of the general boards," our friend replied. "But unfortunately, we are not hiring your grandfather nor your daughter," said the interviewer. "We want to know how well you live up to the principles in which you claim to believe."

Some time ago we met an old friend whom we had not seen for a number of years. During our conversation with her we asked her what she was doing in the Church now. She said, "Oh, I don't need to get excited about Church work, my grandfather was ——" (naming a prominent pioneer family).

Most of us today can look back with pride upon the accomplishments of our forebears and can look forward with hope in the accomplishments of our children, but what of us? If we are to live up to the great heritage that our pioneers bequeathed to us, if we are to pass on to our children a heritage to which they can point with pride, we must loyally adhere to the principles of the gospel ourselves.

We owe it to our pioneer forefathers and to our own posterity to give the best of which we are capable to achieve this greatness. May we show by our lives we are children of our great pioneers.

—V.N.S.

Photograph by W. Claudell Johnson

AUGUSTA WINTERS GRANT

CONGRATULATIONS TO SISTER AUGUSTA WINTERS GRANT

Wife of President Heber J. Grant

ON July 7, 1950, Sister Augusta Winters Grant reaches her ninety-fourth birthday. Her span of life has covered almost a century and she has seen the desert valleys blossom into fruitfulness, and during her lifetime the pioneer villages have become busy cities filled with complex activities. The Church has grown from a faithful nucleus to count its million members in nearly all countries of the world.

During this time of change and progress, Sister Grant has displayed a vital interest in the affairs of her family, her community, her Church, and in the broad field of women's activities. Her life has been rich and full, and her thoughts must be varied and filled with deep satisfaction as she looks across the city and the wide valley to the Inland Sea on the west of her home on a hill in Salt Lake City.

It is with love and appreciation that Relief Society women in all parts of the world extend birthday greetings to Sister Grant. We wish for her contentment and may love and appreciation be given her in the eventide of her life. We are grateful for her leadership among the women of Zion and grateful for the tender qualities of her motherhood, and for her family, and for the many words of encouragement and inspiration which she has spoken to her friends and to all of us who are proud to call her "Sister."

Dark in the Chrysalis

Alice Morrey Bailey

Chapter 7

Edith Ashe, a widow, forty-seven, is jealous of Jane Hartley, the woman she thinks her employer, Cory Lewis, is going to marry. She checks her love for Cory, and smothers her jealousy in work, taking care of his mother, an aged crippled woman, for whom she has been hired as companion. She plunges into preparations for the wedding of his daughter, Linnie, in whom she has taken a mother's interest. Together, they have redecorated the large, unattractive house until it is beautiful throughout. Edith has used her own furniture, previously stored, for the dining room and living room. This beginning stimulates Cory to complete the preparations. Edith plans to leave, once the wedding is over, because she cannot bear the impact of Cory's personality, and because she is afraid of betraying her feelings. Jane has arranged a concert for Linnie. Paul, her fiance, and his party planned to arrive in time for it, but are delayed.

THE ensuing days passed literally on wings of song. Linnie woke them in the morning, her flutelike voice soaring up and down the scales. Emily Dante spent hours with her as she went relentlessly over the difficult passages, over and over again.

The wedding was set for June 12, the recital on the tenth. Paul and his party were scheduled to arrive on the ninth in order to give them a rest, and so that Linnie would not have too much excitement for one day. They were coming by plane, but on the night of the eighth severe storms swept the country. All planes were grounded in some areas, and of course Paul sent a telegram to that effect.

"Will get there as soon as possible," his message said.

"He never will! He never will!" cried Linnie, and walked the floor with nervousness. Cory eyed her with alarm. Edith had been worried about her for some time. The strain of preparing for her wedding and her recital, both major events in her life, was telling on her. Her appetite had disappeared, she looked pale and thin and all of the fun of her wedding was gone. "And if he doesn't come I won't sing. You can just call them all and tell them that I am not going to sing!"

"Well, darling," Cory advised her reasonably, "you can't do that now. All the preparations are made."

"I can and I will," said Linnie perversely. Cory looked at Edith and shook his head.

"But, honey," he said, "all our friends will be disappointed. They have gone to so much trouble for this event—the Bowemans giving the hall, the publicity done so nicely, and Jane has gone to real expense."

It was the wrong thing.

"Jane! Jane!" said Linnie almost hysterically. "She was the one who thought this up. And I know why—so she could see you and talk to you every day. So she could be there with spangles, and sit beside you and have everyone see her. I won't sing, so there! If you won't call her and tell her so, I will."

She started toward the telephone, and Cory flashed a silent appeal to Edith.

"I'll call her for you, Linnie,"

Edith cut in, reaching the telephone first. "Cory, I think the child is right. I don't think she should sing. It is just too much for her. Everyone but Linnie has been considered in this thing, and it isn't fair. I think your own motives are selfish. Besides, you can't make up a lifetime of neglect in a few short weeks!" she scolded Cory.

She tried to find opportunity to give the bewildered Cory a wink, but Linnie's eyes were wide upon her.

"Aunt Edith! You know that isn't true. You told me yourself Daddy loves me. Nobody knows better than you how much he has done for me. Besides, he hasn't neglected me—not in any of the basic things. He always gave me all the money I needed and saw to it that I had the best teachers. I don't care what you or Mrs. Fontaine or anybody else thinks, I have the best father in the world. And who says it is too much for me? Of course I shall sing."

"But Linnie, look at you. You can't possibly sing in your condition. Tonight of all nights you need rest. You don't eat, you don't sleep, and there are circles under your eyes You are pale and thin. Nobody knows as I do, that you have been working too hard."

"Oh, Aunt Edith," said Linnie, starting to cry. Edith put her arms around the girl and led her to the couch. "How can I be so mean?" she said between jerky sobs, "when you and Daddy and Jane are so good to me."

EDITH sat on one side of her and Cory on the other, patting the distraught girl. Once Cory started to speak, but Edith shook her head and he was silent. Finally Linnie raised her head and managed a watery smile.

"I think I had better go to bed now. I'll be nothing but a rag and a bone tomorrow night and Paul will be ashamed of me. I know he will come."

"I'll go up with you," said Edith. As they started up the stairs Amanda appeared silently with a glass of hot milk.

Edith turned down the covers of Linnie's bed, got a nightgown, and helped her undress as she sipped the hot milk, then sat on the side of the bed, rubbing the girl's back until she was relaxed and comfortable.

Cory, waiting anxiously below, let out a breath of relief when Edith came back downstairs.

"Whew!" he said, "good thing you were here. I certainly had things going along in the wrong direction. You know, I don't think I am a very good psychologist." He rubbed his chin ruefully.

"Mr. Lewis, I hope you don't think that I meant—"

Cory laughed heartily. "I could see exactly what you were doing, and it worked. It amazed me how fast you thought. What got into the girl, anyway?"

"Overwork, nothing else. You were right about it being too much for her, but she wanted it so much."

Cory looked at her earnestly. "Edith," he said, "I can never tell you how thankful I am for you. Your attitude toward Linnie is so nearly that of the mother she so much needs at this time that it is indistinguishable to me, and even to her, I am sure. A girl would never

turn on anyone but her mother as she did on you in defense of me."

His praise and his tone of voice were heartfelt and sincere, and they wiped away the diffidence that had grown in Edith's heart these last few uncomfortable days.

Linnie's outburst seemed to relieve her as well of the tension that she had achieved from overstrain. There was no further word from Paul, and Edith watched Linnie with misgivings, but the girl was calm and relaxed. She slept late and lounged about the house in robe and slippers.

"Emily says I'm not to sing a note today. I'm just going to be lazy. Do I look any better than last night, Aunt Edith?"

"Much better."

"Those movie people would snap you up in a hurry for a part in one of their plays," Mrs. Lewis piped.

"I hope Paul thinks I am pretty tonight. I know he will be there."

But Paul didn't come. The day passed, it came time to get ready for the concert, time to leave the house, time even to begin the concert, and there was still no word. The rest of them pretended calm, but Linnie was calm.

HER first songs were pure and letter-perfect. Edith was astonished at the size of the crowd of well-dressed people that filled the concert hall and glad that the storms had gone with the night. The applause was hearty and sincere.

"The child sings like a bird," Mrs. Lewis leaned to whisper to Edith. Cory had carried her from the car. Her black eyes were snapping with pride and excitement. She seemed none the worse for being up. She usually went to bed at seven-thirty. Cory, on the other side of her, sat by Jane, and was grave. He bent to whisper something to Jane.

"Cory hopes nothing happens to spoil it for Linnie," reported Mrs. Lewis, who had overheard. "He says Linnie's going to be disappointed that her young man didn't show up."

After the first group of songs, while Linnie was off stage, there was a little flurry of excitement at the back of the hall, and they were there. Paul, his mother and father, the couple who must be Paul's sister and her husband, and his best man. They were fine-looking people, with the unmistakable bearing of good breeding. Cory knew them instantly, and hurried back to meet them, to find seats for them.

Some people near the Lewis group, recognizing who they were, yielded their seats to them, and they were seated quietly, with whispered introductions all around.

"And this is Aunt Edith," said Paul, smiling across at her.

He was a clean-cut young man, with an open, frank face, and quick, interested eyes. Edith liked him immediately and had the comfortable feeling a mother has when her child has chosen well.

Linnie came back to sing her second group of songs. She was well started on her first number when she noticed that Paul was there, and immediately her lovely eyes found him, her singing took on radiance and greater depth. It was amazing. Before Edith's eyes she turned from the immaturity of

(Continued on page 500)

Walter P. Cottam

SEGO LILIES

Gifts

Norma Wrathall

When pioneers first crossed the desert sod,
They planted seeds along the barren way,
A precious furrow here, a handful there,
In hope that those who came a later day
Might garner food, and leave, in turn, a share
For others who might chance to travel there.

In early days, the candle's flickering flame
Shone from the cabin window through the storm,
To guide the traveler to an unlatched door
Where shelter waited, where the fire was warm.

Not wealth, but love, gives strength to live and lift—
Who shares his all bestows the perfect gift.

You Can Learn

Part V

I Is for Illness and J Is for Jolt

Katherine Kelly

ERNIE was crying with indignation as he tagged me through the wet corral. There wasn't much I could do about it, with a bucket of foamy white milk in each hand. I lifted the milk carefully through the bars of the pole fence, and, with it safely on the other side, I turned to help Ernie. The long coat I had put on him had come unbuttoned, and he had tripped and fallen. His little fat hands were covered with dirt, and he held them up to me beseechingly.

"Don't cry, sweetheart, we'll wash them as soon as we get to the house," I soothed, as I lifted him gingerly through the fence and kissed his little tear-stained face. "You're Mama's big boy who helps with the chores, and when Daddy comes home he will be proud of you."

Inside, I was all swelled with pride, too. Tom was going to be surprised at me today, when he arrived home from his mother's. I wondered how I could ever have been so helpless; but it hadn't been easy. The first night Tom was gone I had started milking before sundown, and the moon was shining high before I had finished the first cow. Tom hadn't wanted his wife to milk cows, but it's surprising what you can do when you have to.

Last night's rain had made everything fresh and beautiful. The new green leaves on our little trees danced in the sunlight. The trees hadn't even been in bud six weeks ago, when we took Tom to town. A slight chill stopped the song in my heart for a second, as I remembered.

* * * * *

NEVER would I forget that night! Tom had had the influenza first, and then had gone out too soon. The backset which resulted had caused gatherings in his ears. But that night the swelling had disappeared, and we had thought he was much better. I had gone to sleep, feeling relieved, and was so sound asleep that it seemed as if I were struggling up . . . and up through the warm depths of sleep. Was someone calling me?

It wasn't morning yet. I must have been dreaming! The warm blackness was slipping over me again when Tom's voice brought me sharply to my feet.

"Kate, Katie! Come here quick."

At once I was wide awake, and at Tom's bedside in a flash.

"What is it, Tom? Is something wrong?"

"Yes. I'm hungry. Get me something to eat!"

"Something to eat? This time of night? Oh, Tom, can't you wait till morning? The fire is all out, and it's cold. Here, let me cover you better."

"No, I'm not cold. I'm roasting,

and I'm starving to death! I've got to have something to eat."

Tom's voice was unnatural and high-pitched, and, as I tried to pull the covers up, his hands caught mine, and they were hot and dry. I put my hand on his forehead. It was burning hot.

"If you don't get me something to eat, I'll get it myself."

"No, Tom. You keep covered up. I'll get you something."

My hands were shaking as I felt for the matches and lighted the coal-oil lamp we used at night. What should he have to eat when he had such a fever?

I couldn't let him get up in the cold. So, without bothering to get my robe, I hurried into the kitchen. The pan of milk I had saved out the night before stood on the pantry shelf. Mary had sent us over a loaf of graham bread. I poured a bowl full of milk and quickly broke some bread into it. Tom was threshing about restlessly as I hurried back to him.

"Will this do, Tom? It will soon be morning."

His hands were shaking and he couldn't feed himself, so I put one of Ernie's blankets around my shoulders and sat down on the side of the bed. I finally got him to rest back on the pillows while I fed him spoonful by spoonful. He ate ravenously, and his eyes darted from one thing to another with a wild look like a trapped animal.

"This sure tastes good," he said in a harsh voice. "It's the best meal I've had in ages."

My eyes opened wide and my mouth wider. "Why, Tom. . . ."

Then, with new credulity, I asked him, "What are you eating, Tom?"

"Why, turkey and dressing and everything! You ought to know. You fixed it."

So that was it! The sickness had taken a new turn. Tom was out of his head!

"There, there, I'm glad you like it, dear. Now do you think you can lie back and go to sleep?"

Tom sank back against the pillows and allowed me to pull the covers up around him, but his eyes still darted here and there, and they had a queer, sly look.

"No, I'm not sleepy. I'm not a bit sleepy," he insisted. "I've got to tell you something so you won't worry while I'm sick. We'll never have to worry about money any more. *We're rich!*"

"Yes, I know Tom. As long as we have each other and little Ernie, we are rich," I answered soothingly.

"No, I know you haven't worried," he explained in a high-pitched, resentful voice. "I haven't wanted you to worry. But I've worried plenty, not only about the mortgages on the farm and on the house, but about the money we owe Dad."

Mortgages on the farm and on the house! Money we owed Tom's father! Well, yes, I guess, in a way, I had known we owed some money on a couple of notes. I remembered Tom had brought them for me to sign right after we were married. It had made me feel important that Tom had to have my name beside his, now that I was his wife. But mortgages on the farm and on the house, and money we owed Dad Kelly! Oh, why hadn't Tom told me! No, I hadn't worried about money, I was too busy planting

trees and making grass grow on land that didn't even belong to us.

TOM was raving on about some sort of lawsuit whereby we had become rich. Money matters had worried him so much that now they were the whole theme of his delirium!

"What are you going to do with all your money, Tom?" I asked to quiet him.

A look of rapture came into his eyes. "First, I'm going to buy you a new coat. I won't have my wife going shabby."

"But, Tom, my coat isn't bad, and, anyway, it's practically summer now. . . ."

I knew by his eyes that I had said the wrong thing, so I added hurriedly, "Oh, yes, Tom, a beautiful brown coat with a fox fur collar!"

Tom continued to name all the things he planned to buy. "And I'm going to get Joe a new mowing machine. We've fixed up that old rattletrap of his long enough. And I want a fine new team of work horses and new fencing. . . ."

Tom talked on and on. Some of it wasn't rational, but most of it was only too clear. All the worries over money Tom had kept locked in his heart. He certainly was the strong, silent type. I had never dreamed these things went on in his mind.

As the dim, gray morning light crept into the room, he slept fitfully, and I dressed and ran through the fields to Joe's and Mary's house to telephone the doctor.

We took him to town to his mother's house, where he could have expert care. Our doctor called in another doctor from the hospital in Glendale, and they had a consultation. The infection which had been in Tom's head after the "flu" had formed a gathering in his upper sinus. There was only the thinnest possible partition between the infection and the brain. There was only the slightest chance that he would ever recover.

But he had recovered.

THERE had been long weeks of uncertainty and pain and days that dragged until the hardest kind of work was a boon to me. I learned about money, too. There just wasn't any, except the weekly cream check, and there wouldn't be that if I didn't strip the cows well and see that they were fed and watered.

But now it was all over. Tom would find a real woman in place of the helpless young girl he had left six weeks before. The house was spick-and-span, and Ernie and I donned our Sunday best for the occasion. I put Ernie in the front seat beside me and drove the old Chev into town.

As we stopped in front of Tom's father's place, the whole family was out on the porch to see Tom off. He was sitting in a rocking chair, and he still looked pale and thin. I wanted to run up the steps and hug and kiss him, as Ernie did, but I remembered in time that such things embarrassed him.

"Well, Tom, we've come to take you home," I called gayly. "Here's the Chev!"

Tom's face clouded, for a moment, then half jokingly, he asked, "Are you still driving that old car? Why don't you use the new one?"

I sank to my knees in front of his chair and put my arms around him. "Oh, Tom, dear, you know we haven't any new car. That was a dream you had while you were sick. I'm so sorry you had to get sick to make me understand about money, but believe me, from now on I know, and I will help you. Together we will make enough money to pay off the mortgages, and then we'll really be rich and you won't have to worry any more."

The summer air was warm and sweet. Tom looked at me lovingly, and I meant every word I had said about money.

A Letter From Mother

MY DEAR CHILDREN:

How grateful I am that you are my children! And how very glad I am that we have had so many wonderful years together. No wonder I miss you all so much now.

How are the dear little folks? Wish I could tuck them in tonight.

We have heard it said frequently that children should be seen and not heard. But sometimes I wonder if this is always true. Should a child never have an inning?

The other day after Sunday School, I heard a young mother remark to a friend, "How in the world do you keep your children from monopolizing the conversation whenever they are around?" She brushed her small son aside with, "Keep still, Junior. Mother wants to talk."

I knew the little fellow and, since I was standing near, I put an arm around his shoulders and said, "How are you this morning?" He immediately transferred his enthusiastic remarks to me.

"In our class this morning," he said excitedly, "the teacher told us that God is a man like my daddy and the bishop, and all the other men!" he confided.

"Isn't it wonderful?" I said. "Be sure to ask your daddy about it when you get home."

Now here was a pertinent thought. He had been informed about one of our most profound beliefs, but his mind had not been able to grasp the whole significance of the idea. He needed confirmation. What a fine opportunity for a parent to step in and continue the teaching, while it was fresh in the child's mind.

We pray that our children will always remain steadfast and true to our religious concepts, but do they understand fully what it is all about?

My dear ones, I hope you enjoy your children. I hope that you look often into their trusting eyes and read the meaning behind what they say.

Please write to me often. Your interesting letters keep the silence in my home from becoming too oppressive.

With dearest love,

MOTHER

Clara Horne Park

Josef Muench

COTTONWOOD IN OWEN'S VALLEY, CALIFORNIA

Let the Hills Sing

Evelyn Wooster Viner

Oh, pin my heart to the singing hills
With a sharp-tanged, pointed breeze;
And trap it there through summer calm
With a net of fragrant trees.

But never shall my heart grow cold,
Though the hills bank deep with snow,
For their majesty shall light a flame
At the sunsets' afterglow.

Metamorphosis

Eva Willes Wangsgaard

This moth on brilliant patterned wings
Once knew a worm's meanderings.
When I outgrow my chrysalis
Will I be beautiful as this?

Dreams Are Songs

Margaret B. Shomaker

Dreams are songs that we may sing,
A soft unspoken word,
The tiny flash of a silver wing—
Tomorrow's soaring bird.

The Story of English China

Rachel K. Laurgaard

Illustrations by Elizabeth Williamson

ENGLISH china is a household tradition the world over—and a family tradition as well—among the families of Wedgwoods, Spode, Adams, Woods, Stevensons, and Ridgeways — to name only a few of the good old Staffordshire families of potters. Although they do not claim any pottery-making ancestors farther back than the seventeenth century—(a Gilbert Wedgwood, for example, was a potter in Staffordshire in 1649)—nevertheless, the clays and fuels of the district which became Staffordshire were being utilized for pots and pitchers when the Romans came to Britain fifty years before the birth of Christ. Throughout almost 400 years of Roman rule, during invasions of Danes and Norsemen, and the final, lasting conquest by William of Normandy, the potters of Staffordshire handed down their skills from father to son, making innovations in technique here and there, until, by the time the nineteenth century rolled around, they had developed an ancient craft into a great and thriving industry.

A few pieces of pottery which date from Roman times are still in existence, but the really definite traditions of Staffordshire begin with the earlier experiments and the successful development of the "slip ware" of the seventeenth century—a red clay pottery decorated with free-flowing designs of white clay or slip, trailed on with a quill. Lions rampant, mermaids, spread eagles, and formal patterns of foliage were skilfully applied, much in the manner of decorating a cake. Jugs in the shape of owls, miniature cradles, probably for christenings, and other odd pieces were made, in addition to the large plates, bowls, and cups, all decorated in this bold and rhythmical fashion. Slip ware was "peasant-pottery," used in the little homes with thatched roofs. In mansions and castles, dishes of pewter and silver served the wealthy. Only when the porcelain of the Orient came filtering in, did they discover how much better food tasted when served from the products of the kiln instead of the forge.

In the seventeenth and eighteenth centuries, Italian majolica, Dutch delftware, and French soft-paste porcelain were all imported into England, and soon English factories were set up to imitate them. In Staffordshire, the potters continued to make slip ware, while at Liverpool, Chelsea, Bow, Worcester, and Derby, the soft-pastes of the Continent were emulated.

The factory at Chelsea was particularly successful in putting out a beautiful and fragile ware, so like milky-white glass in texture, that, at times, it has been mistaken for glass. Little of it was original in design or decoration. Meissen was all the rage, and Chelsea painters copied the delicate landscapes, the slight Japanese designs, and the sprigs and bouquets of naturalistic flowers—styles which Meissen art-

WEDGWOOD JASPER WARE—1780
Blue colored background, with white embossing

ists had invented. They gave them an English character quite their own, however, and a new beauty of color and rhythm which put Chelsea in a class with the best French porcelains of the period. Chelsea figurines were charmingly simple, with a life and vitality different from the often cruelly humorous figures of Kaendler's Meissen. Though the Chelsea factory closed in 1784, English china makers have never forgotten this—their most artistic porcelain, and they have continued to reproduce Chelsea patterns on more modern wares, while antique originals bring fabulous prices from collectors.

None of the English porcelain or delftware factories was long-lived, perhaps because there was no royal support, as on the Continent. The potters of Staffordshire seemed not to be too interested in imitating luxury wares; they were striving for a tougher, cleaner, and more attractive everyday china. From slip ware they developed "stoneware" a hard, dense, heavily glazed red or brown earthenware. When white Devonshire clay was introduced into the paste, it became grayish in color, and, with the addition of calcined flint, it became still whiter.

SOMEONE, early in the eighteenth century, discovered that by throwing salt into the kiln when the temperature was at its peak, a thin film of very hard glaze could be deposited on the surface of the ware. This made it even more durable and resistant to liquids and food chemicals. By sifting and refining the clays, thinner vessels became practicable, and these were "cast" in molds instead of being turned on the wheel. Naturally, this dainty, yet practical, salt-glazed stoneware was very popular with the English, and soon with the Continental and American housewives as well. So, for the first time, English china entered world trade.

The name pre-eminently connected with the improvement of Staffordshire techniques was Josiah Wedgwood. Not that he was the inventor of all of these processes, rather, he was the clever assimilator—with the ideal of technical perfection ever as his goal. He insisted that lids should fit, spouts should pour, and handles be properly shaped. His cream-colored

STAFFORDSHIRE WARE
Nineteenth Century

ROYAL DOULTON FIGURINE

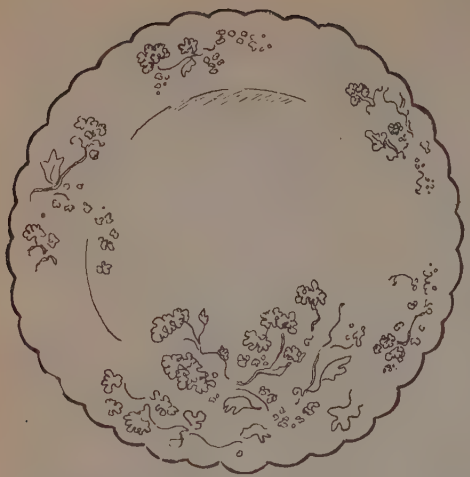
stoneware was the acme of simplicity and perfection. Decoration was applied in the form of vines, flowers, and grapes molded in clay and fastened to the surface by a method called sprigging. So widely was this ware acclaimed that Queen Charlotte, wife of George III, ordered a set, and henceforth Wedgwood was permitted to call his product Queen's Ware. The grapevine pattern is still a popular Queen's Ware design, though nowadays it is stamped on, rather than applied by hand.

In 1755, another sensational innovation in the china industry took place in Liverpool. The firm of Sadler and Green announced that they were setting up a business for decorating china by an entirely new process—transfer printing. Copper plate engravings were made to fit the piece to be decorated. Transfer papers were imprinted from the copper plate and, from the paper, the design was transferred to the dish. The ink was allowed to dry for several days, and then the piece was baked. It was glazed next, and given a final firing.

The Staffordshire potters availed themselves of Messrs. Sadler and Green's services, and quantities of stoneware went to Liverpool to be decorated, and thence out into the markets of the world. At first deep blue was the only color used because it fired well, but soon carmine, brown, green, and light blue were available. Engravings were made from the works of well-known artists, scenes, buildings, portraits of famous people, and characters from books, fanciful oriental designs and conventional patterns of fruit and flowers—even photographs were copied.

To America were sent scenes from our history, portraits of our famous men, and views sketched by our artists. Enoch Wood's pottery works put out more American scenes than any of the others, although the trade marks of Ridgeway, Clewes, Adams, Wedgwood, Stevenson, Spode, and others are to be found also, each with its own special border design of fruit or flowers and foliage, medallions, and scrolls. Although unclassified pieces turn up now and then, most patterns of historical Staffordshire can be identified in such interesting books on the subject as, *American Views on Historical Staffordshire*, by Ellouise Baker Larsen.

Staffordshire potters did not concentrate all their efforts on serviceable tableware, however. Wedgwood, in particular, was interested in creating something special in decorative ceramics. He turned to classical forms for his inspiration, and produced a great variety of urns and vases, bas-reliefs and busts in a very hard black stoneware called



SPODE BONE CHINA
Chelsea Garden Pattern

Black Basalt. Not satisfied with this as a medium, he continued to experiment, and finally produced a perfectly white hard stoneware which would take such a high fire that it became vitreous.

BY mixing coloring oxides in the paste, it could be delicately stained pale blue, sage green, yellow, dark blue, and other tints. Upon these colored pieces were applied white ornaments. This type of stoneware, Wedgwood called jasper ware, and he prized it above all his other productions. Ornamental dishes, vases, even jewelry and buttons of jasper ware were made. The most famous piece was the Portland Vase, which was copied from an antique original excavated from a tomb near Rome, and belonged to the collection of the Duchess of Portland.

Most other English potters imitated the enterprising Wedgwood, some of them, such as William Adams of Tunstall, and Josiah Spode of Stoke, equaled Wedgwood's ware in quality. To Spode is ascribed the honor of developing, in 1794, a still different ware which merged the porcelain and earthenware styles. It is the Staffordshire bone china, a practical and economical hybrid porcelain containing bone ash. It is more durable than true porcelain, and cream-colored instead of pure white. With slight variations among different manufacturers, Spode's formula is still the standard wherever bone china is produced. It is usually decorated by hand, and such fine modern brands as Minton's, Royal Worcester, Crown Derby, Spode, and Wedgwood bone china achieve pre-eminence from the careful work of their skilled china painters who continue to reproduce the antique Chelsea, Meissen, and oriental patterns. Figurines and Toby jugs are popular products of the Royal Doulton factory.

Many have been the changes in the Staffordshire Pottery District since the slipware potters of long ago turned out their simple handmade wares!

Notes on Authors of the Lessons

THIS year two writers, Elder Archibald F. Bennett and Sister Christine Hinckley Robinson, are introduced to Relief Society members and readers of the *Magazine*.

Archibald F. Bennett, who prepared the social science lessons, was born in Dingle, Idaho, the son of William D. and Emma Neat Bennett. He received his B.A. and M.A. degrees from the University of Utah, majoring in history and political science. He taught at Taber High School, the Knight Academy, and Raymond High School in Alberta, Canada.

He served in the Canadian Expeditionary Force during the First World War for thirty-eight months, most of that time overseas in France.

On September 1, 1928, he became Secretary of the Genealogical Society of the Church, and has served over twenty-one years in that position, editing the *Utah Genealogical and Historical Magazine* for twelve years.

With the development of microfilming activities in the United States and ten countries of Europe, his duties have called him to visit the various countries there for several months during the years 1947 and 1948.

He has served as a member of the General Board of The Deseret Sunday School Union since August, 1940.

He married Ann Ella Milner of Raymond, Alberta, and they are the parents of five children, two sons and three daughters, with one grandchild.

Christine Hinckley Robinson is the author of the lessons on "The Art of Homemaking." A member of the Relief Society general board, Sister Robinson is a daughter of Bryant S. and the late Christine Johnson Hinckley. She was born in Salt Lake City and attended Brigham Young University. Sister Robinson is the wife of Dr. O. Preston Robinson, and is the mother of one son and two daughters. Dr. Robinson was on the faculty of New York University for nearly twenty years. He is now head of the department of marketing at the University of Utah.

Sister Robinson is co-author with her husband of a popular textbook on modern salesmanship. In addition, she has written a number of newspaper and magazine articles on interior decoration. She studied home decorating at New York University and at the Metropolitan Museum of Art, and taught at the Foster School of Fine Arts in New York.

Sister Robinson has an excellent understanding of the subject about which she writes and of how it can be adapted most effectively to the lives and homes of the sisters of the Relief Society.

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For biographical sketches of the authors of the other lessons, see:

Elder Don B. Colton: *Relief Society Magazine*, July 1947, page 483.

Mary Grant Judd: *Relief Society Magazine*, July 1949, page 471.

Briant S. Jacobs: *Relief Society Magazine*, July 1949, page 471.

Florence J. Madsen, *Relief Society Magazine*, January 1939, page 32 and September 1941, page 592.

Theology—The Life and Ministry of the Savior

Preview of Lessons for 1950-51

Elder Don B. Colton

AS in the previous three years, the textbook to be followed this year is *Jesus the Christ* by Elder James E. Talmage. This year's lessons will conclude the course.

It has been found advisable in two instances to include two chapters in one lesson, but they are comparatively short chapters and can be covered, if the outline is followed. By special request, the author has closely confined his discussion to the text. It is a wonderful biography of the Savior.

While supplemental and enrichment material is desirable, it should be germane to the text. Discussion should be confined to the subject matter of the lesson.

Surely every careful student can see how necessary it is for us to understand the life and teachings of Jesus the Christ. Anything which can be done to induce the world to follow him more faithfully, should challenge the attention and enlist the support of all honest people, and especially those who profess membership in his true Church.

This year's course should bring us to a deeper appreciation of the great work that our Redeemer did for us and awaken within our hearts a keen desire to do his will and keep his commandments. The objective will be to show his great love for us and his willingness to glorify our Father in heaven. He marked the path for us to follow.

Suggestive questions and points for discussion are given at the end of each lesson, and it is hoped that they will aid in securing class participation. The class leader may desire to use other questions and should, of course, feel at liberty to do so.

We have again adopted the chapter titles of the text as titles for the lessons. For the 1950-51 season we shall study chapters 33 to 42, inclusive. These are the concluding chapters, giving the events of the most glorious life ever lived upon earth. The titles and objectives of the lessons follow:

Lesson 25. *"The Last Supper and the Betrayal,"* chapter 33.

> Objective: To teach the purpose of the sacrament and to show the great courage of the Savior in meeting the events of his betrayal.

Lesson 26. *"The Trial and Condemnation,"* chapter 34.

> Objective: To demonstrate the matchless love of Christ by recounting what he suffered to save mankind.

Lesson 27. *"Death and Burial"*; and *"In the Realm of Disembodied Spirits,"* chapters 35 and 36.

Objective: To show more of the love of the Redeemer of the world, who suffered and died that mankind might be saved; and that this salvation includes both the living and the dead.

Lesson 28. *"The Resurrection and the Ascension,"* chapter 37.

Objective: To create faith in the power of Jesus Christ over death and to show that his resurrection and ascension were real.

Lesson 29. *"The Apostolic Ministry,"* chapter 38.

Objective: To demonstrate that, when authorized and filled with the Holy Ghost, the servants of the Lord carry on his work as he did while upon the earth.

Lesson 30. *"Ministry of the Resurrected Christ on the Western Hemisphere,"* chapter 39.

Objective: To convince the careful student that the Lord blesses people wherever they serve him. The Church, with all its blessings, was organized among the people of the Western Continent.

Lesson 31. *"The Long Night of Apostasy,"* chapter 40.

Objective: To prove that there was an apostasy from the Primitive Church and that the Lord Jesus ceased to reveal himself to men for centuries.

Lesson 32. *"Personal Manifestations of God the Eternal Father and of His Son Jesus Christ in Modern Times"*; and *"Jesus the Christ to Return,"* chapters 41 and 42.

Objective: To show that God, the Eternal Father, and his Son, Jesus Christ, have manifested themselves on earth in modern times; and that Christ the Lord will return as a resurrected, glorified being to reign on earth.

Conclusion

IT was my good fortune to be asked nearly four years ago to prepare the lessons on the life of Jesus the Christ. This has been indeed a labor of love, and I regret that these are the concluding lessons. I am grateful to the sisters of the general board. They have been very helpful and sympathetic.

I have felt a nearness to the Savior never before experienced in my life. I had a testimony of his divinity before commencing this labor, but have never felt his presence more than while working on these lessons. I am sure that if the sisters will study the life of the Savior, as I have done, they will be repaid a hundredfold for the effort, and will consecrate again their lives to teaching the gospel and helping others to live it.

This is one labor that brings its own reward. Feelings can never be quite defined. The feelings the Savior gives us cannot be described to others. If we "draw near to him, he will draw near to us." Let us not only study but feel his life.

Sincerely,
Don B. Colton

Theology—The Life and Ministry of the Savior

Lesson 25—"The Last Supper and the Betrayal"

Elder Don B. Colton

(Reference: *Jesus the Christ*, by Elder James E. Talmage, chapter 33.)

For Tuesday, October 3, 1950

Objective: To teach the purpose of the sacrament and to show the great courage of the Savior in meeting the events of his betrayal.

The Priestly Conspirators and the Traitor

TWO days before the last feast of the passover which Jesus was to attend on earth, the chief priests and wicked scribes began to conspire as to how they could put the Master to death, without causing an uprising among the people. The conspirators finally decided against putting him to death on the feast day; the danger was too great. The celebration lasted a week.

The plans of the rulers of the Jews were greatly aided by the unexpected appearance of Judas Iscariot, one of the Council of Twelve. Undoubtedly, this traitor was motivated by avarice. His question to them was, "What will you give me?" He bargained to sell his Master for thirty pieces of silver—about seventeen or eighteen dollars. It must be said, however, that the purchasing power of the money was far greater among the Jews in that day than among people today. Think of it! For that paltry sum earth's blackest deed of treachery was to be committed. Truly Iscariot had sold himself to Satan.

The Last Supper

During the afternoon on the first day of the feast of unleavened bread, the paschal lambs were slain within the temple court by representatives of families or groups who were to eat together. A portion of the blood of each lamb was sprinkled at the foot of the altar of sacrifice by one of the priests on duty for the day. The slain lamb, then said to have been sacrificed, was carried away to the designated gathering place of those by whom it was to be eaten. The last supper probably occurred that evening. Jesus had told Peter and John to return to Jerusalem and said:

> Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover (Luke 22:10-13).

Although it was probably Thursday evening, as we reckon time, it was the beginning of Friday according to the Jewish calendar when Jesus sat down with the Twelve to partake of the last meal before his death.

And he said unto them, with desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come (Luke 22:15-18).

It will be seen that Jesus followed the customary manner of beginning the passover supper. As they ate, Jesus sorrowfully remarked: "Verily I say unto you, One of you which eateth with me shall betray me" (Mark 14:18). Nearly all of the apostles began, in turn, to ask: "Is it I?" Most of them, no doubt, wondered whether, inadvertently, they might have said or done something which would cause the Lord's betrayal. However, when the brazen Iscariot asked that question, the reply was prompt: "Thou hast said" (Matt. 26:25).

The Ordinance of the Washing of Feet

Another incident occurred at the supper which evidently brought sorrow to the Lord. Some of the Twelve began disputing over the matter of individual precedence, possibly as to the order in which they should take their places at the supper table. It was the human within them asserting itself. Again the Lord reminded them that the greatest of them all was he who most willingly served his fellows. He then proceeded to teach them a great lesson in serving. Laying aside his garments, he took a towel and girded himself and poured water into a basin. Kneeling before each in turn, he washed the disciples' feet, and wiped them with a towel.

The Sacrament of the Lord's Supper

During the memorable last supper which Jesus ate with his apostles before his death, many great things happened. None had more far-reaching effect than the instituting of the ordinance of the sacrament. They were still at the table when the Lord took a loaf or cake of bread and, after first giving thanks, blessed and sanctified it. He then gave a portion to each of the apostles, saying: "This is my body which is given for you: this do in remembrance of me" (Luke 22:19). He had already told them to eat the bread. Taking a cup of wine, he also blessed it and said: "Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:27-28). The ordinance was not surrounded by mystery. It was impressive and devoid of show. The bread and wine became emblems of the Lord's body and blood taken in remembrance. The simplicity of the ordinance gives it beauty and, certainly, it should be administered and partaken of reverently.

The proceedings at the institution of this sacred rite were afterward revealed by the Lord to Paul (I Cor. 11:23-34). It was revealed again in this our day (D. & C. 20:75). Many unauthorized changes have been made by an apostate world both as to its meaning and effect. It is easy to understand, however, when we know that it is to be done in remembrance of the Lord's suffering.

This is easy to understand, as are all of the ordinances of the gospel, by those who are given the priceless gift of the Holy Ghost.

The Betrayer Goes Out Into the Night

When Jesus washed the feet of the apostles, he even washed the feet of the guilty Iscariot, but let it be known that all present were not clean. He answered John's whispered inquiry as to who would betray him with the words, "He it is, to whom I shall give a sop, when I have dipped it" (John 14:26). He was referring to his betrayer for, immediately, he dipped a piece of bread into a dish containing a mixture of some kind and gave it to Judas with the direction: "That thou doest, do quickly." The record states: "Satan entered into him." The traitor immediately left the blessed company he was to know no more, and went on his terrible mission, "and it was night."

Discourse Following the Supper

Following the departure of Iscariot, Jesus commenced to talk to the remaining apostles. "Now is the Son of man glorified, and God is glorified in him" (John 13:31). He inspired them with the glory of both the Father and the Son. He gave them a new commandment: "That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-35). Love should be the distinguishing mark not only of the apostles but of all members of the Church who truly love Christ.

Jesus again told them that he would have to leave them. Peter espccially was disturbed. He seemed to have realized that the death of Jesus was near. The Lord made a very unusual remark to Peter: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:31-32). The Master knew that even Peter, the chief of the apostles, would soon be overcome and deny even that he was acquainted with the Lord. Peter would deny the Savior thrice before the dawn of the next day.

Theretofore the Lord had instructed the apostles in detail when he sent them upon their missions, however, a new order of things now awaited them. He referred to Isaiah's prophecy (Isa. 53) and told them he would soon be reckoned among the transgressors, "for the things concerning me have an end." The disciples said, "Lord, behold, here are two swords, And he said unto them, It is enough." Later, they were to learn the depth of his meaning. John alone records this last discourse. It is earnestly recommended that members of the class read John, chapters 14, 15, 16, and 17. Some of the most sublime truths of the gospel are taught therein.

One of these truths mentioned there is outstanding. Nearly all Christians believe that there are only two places in the hereafter. Jesus plainly told of the graded conditions of people in the hereafter. He described, as Paul later did, the degrees of glory, of places and stations in the eternal worlds. (Read

CHRIST IN GETHSEMANE

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From a Painting by Hoffman

also I Cor. 15.) That there are many mansions in our Father's house is not understood in the so-called Christian world (John 14:2).

The Jews had been taught that there was but one God. Many people had refused to follow Jesus when he proclaimed himself the literal Son of God (John 6:55-66). The doctrine of the oneness of deity disturbed some of the apostles. Thomas inquired: "Lord, we know not whither thou goest; and how can we know the way?" In their hearts, thousands have asked that question. The answer was clear. "I am the way, the truth, and the life." If one knows Christ, one also will know the Father. He that doeth the will shall know. (Read John 7:17.) Philip was also perplexed: "Lord, shew us the Father, and it sufficeth us." It evidently grieved the Savior that even his apostles did not understand, and he replied: "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" Jesus had been with them for three years; they held his holy Priesthood, but did not know that he was in the express image of the person of the Father. (Read Heb. 1:1-3.) They not only looked alike but were absolutely one in purpose and action. To know either was to know both, but the Father could be reached only through the Son. Jesus instructed his disciples to pray in his name to the Father and he promised to send them the Holy Ghost which would be a Comforter and would guide them into all truth.

The Holy Ghost was to be their great guide and would take of the Father and reveal it unto them. As the apostles of the Lord, they would, by this great gift, be "strong and fruitful in good works." How impressive is this last admonition to them to abide in him and love one another. If they would do that they could "ask what ye will, and it shall be done unto you." Class members are again exhorted to read John 14, 15, 16, and 17.

The last and very wonderful discourse of the Lord to his apostles was probably delivered in different places. The first part of it was given in the upper room where they had eaten, and possibly the latter portion and his concluding prayer were given as they went to the Mount of Olives. It is interesting to note that they had sung a hymn before leaving the "upper room" (Matt. 26:26-30).

The Concluding Prayer

Note the Master's sublime prayer and statement following the discourse. Among other things he said: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). He showed his boundless love as he prayed for those eleven faithful apostles and, since he was about to finish his work on earth, he made a brief report to the Father in his prayer and asked to be glorified with the glory he had "before the world was." His fervent prayer should be studied (John 17).

When they reached the Mount of Olives, he left eight of the apostles at the entrance with instructions to pray. With Peter, James, and

John, he went farther into the garden of Gethsemane. He was enveloped by deep sorrow and was to undergo what, perhaps, was the greatest individual struggle of the ages. He "began to be sorrowful and very heavy." He wanted to be alone; and "Saith unto them (his companions), My soul is exceedingly sorrowful, even unto death; tarry ye here, and watch with me. And he went a little further and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Returning to the three apostles, Jesus found them asleep. He gently reproved them and said: "The spirit indeed is willing, but the flesh is weak." Again he left them and prayed: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." An angel appeared to him when he went back to offer his third prayer. "And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." The Lord had conquered. He had won the battle.

The Betrayal and the Arrest

He now waited calmly as Judas approached. Judas, the traitor, led a body of Jewish police and Roman soldiers to the place where Jesus and his disciples waited. They came with torches and weapons to take him who could have commanded "twelve legions of angels" had he desired. The Lord walked calmly toward them and inquired: "Whom seek ye?" Judas profaned the sacred face of Jesus with a kiss. Even though the signal agreed upon had been given, the soldiers hesitated to take Jesus. He told them frankly that he was Jesus of Nazareth. Mindful of his apostles, he asked that they be allowed to go their way. He was undoubtedly trying to shield them from the abuse and humiliation which he knew was to come to him.

Some of the apostles were ready to defend their Lord, and Peter drew his sword and smote off the ear of a servant of the high priest. Jesus secured permission to heal the wounded man, and forbade further resistance on the part of his friends. He was willing to drink the cup his Father was giving him. Jesus was bound with cords and led captive to face his deadly enemies. Jesus knew his rights and protested to the high priests and other officials, but said he yielded so that the word and will of God might be fulfilled.

Questions and Suggestions for Discussion

1. Relate the story of the betrayal of Jesus.
2. What is the purpose of the sacrament of the Lord's supper? Tell of the Savior instituting the sacrament.
3. What is the great mission of the Holy Ghost? How is it bestowed?
4. What are some of the doctrines taught by the Lord in his last discourse?

References in the Gospels

Matt. 10:3; 11:16; 14:45; 20:22; 26:3-5, 14-19, 26-56; 27:3-10.

Mark 10:38, 39; 14:1, 10-16, 22-52; 15:28.

Luke 6:16; 14:7-11; 22:1-13, 19, 20, 24-38.

John 5:26-27; 7:30, 44, 45-53; 10:17, 18; 11:47-57; 13:1-38; 14; 15; 16; 17; 18:3, 9, 12.

Visiting Teachers Messages—Our Savior Speaks

Preview of Lessons for 1950-51

Mary Grant Judd

THE visiting teacher messages for 1950-51 will again correlate with the theology lessons, being a continuation of the series "Our Savior Speaks." In so far as possible the messages have been written to have special interest in the particular months presented.

It is the earnest hope of the general board that during the year, the women of Relief Society, both those who have carried Christ's inspirational words into the homes, and those who have received them, will search out other teachings of our Savior and make them effective in their individual lives. It is felt this study, in connection with the theology lessons, will lead to the reading of the four gospels in their completeness, together with the account of Christ's coming to the American Continent as recorded in Third Nephi of the Book of Mormon.

The titles and objectives of the lessons for 1950-51 are as follows:

Lesson 9. *"Come and Follow Me"* (Matt. 19:21).

> Objective: To call to mind that there is a path which, if followed, will lead to happiness here and hereafter.

Lesson 10. *"Take Ye Heed, Watch and Pray"* (Mark 13:33).

> Objective: To bring out the vital power of prayer, and the need for habitual prayer.

Lesson 11. *"Search the Scriptures for They Are They Which Testify of Me"* (John 5:39).

> Objective: To give incentive for a greater familiarity with the scriptures, particularly those in the Book of Mormon appropriate to Christmas.

Lesson 12. *"For What Shall It Profit a Man If He Shall Gain the Whole World and Lose His Own Soul?"* (Mark 8:36).

> Objective: To stress that the chief aim of life should be the saving of the soul of man.

Lesson 13. *"Forgive, and Ye Shall Be Forgiven"* (Luke 6:37).

> Objective: To define what constitutes true forgiveness and to point out why forgiveness has a two-fold aspect.

Lesson 14. *"A New Commandment I Give Unto You, That Ye Love One Another As I Have Loved You"* (John 13:34).

> Objective: To show the all-inclusiveness of the pattern of love which Christ gives us to follow.

Lesson 15. *"And Jesus Answering Saith Unto Them, Have Faith in God"* (Mark 11:22).

Objective: To point out that faith in God is fundamental to true success in life.

Lesson 16. *"Lo, I Am With You Alway, Even Unto the End of the World"* (Matt. 28:20).

Objective: To leave a concluding message of hope and comfort in all the homes visited.

Visiting Teacher Messages—Our Savior Speaks

Lesson 9—"Come and Follow Me" (Matt. 19:21).

Mary Grant Judd

For Tuesday, October 3, 1950

Objective: To call to mind that there is a path which, if followed, will lead to happiness here and hereafter.

THIS is a day when there are concerted movements afoot for the possession of men's minds. This ideology or that ideology is presented as the magic formula to solve the perplexities of this troubled world. And yet these few simple words uttered by our Master—"Come and follow me" (Matt. 19:21) would, if heeded, set our footsteps in that path which will bring us peace of mind and true success.

Some of the phases of life which appear so simple, are, when we attempt to live them, found to be really difficult to achieve. For example, we all profess love of the Savior. We feel sure that were he here today to ask of us the same question asked of Peter, "Lovest thou me?" our answer would be the same as that given by the great disciple, "Yea, Lord, thou knowest I love thee" (John 21:16). And, yet, by the rule that Christ himself set, could we honestly say that we love him? He tells us that if we love him we will keep his commandments. He goes further and states which are the most important commandments: namely, to love the Lord with all our hearts, might, mind, and strength, and to love our neighbors as ourselves. This is not always easy to do. As with the rich young man in the time of Christ, so with us today, there is ever that conflict between our striving for material possessions and for worldly honors and our desire to conform to the teachings of our Savior.

To consistently follow in the footsteps of the Master, is to make a *daily habit* of so doing. Only in this way can we gain and keep the momentum necessary to sustain us when the going is difficult. A mechanical engineer states that it requires six times as much power to start a fly wheel from a dead stop as it does to keep it going once it is in motion. Let us get our spiritual mechanisms in good running order and never allow them to slow down,

remembering that "no man having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62). Beginning in our own homes and in our own communities, let us walk in the path that the Savior pointed out. Only by so doing can we consistently answer his call, "Come and follow me."

Work Meeting—The Art of Homemaking

(A Course for Optional Use by Wards and Branches at Work Meeting)

Preview of Lessons for 1950-51

Christine H. Robinson

THE work meeting lessons for 1950-51, "The Art of Home-Making," have three fundamental objectives. *First*, they are designed to show all Latter-day Saint women how, through the intelligent application of a few simple principles and guides, they can make their homes more livable and attractive. *Second*, they are planned to encourage all Relief Society members, through full use of their own talents and skills, to be real homemakers as well as fine housekeepers. *Third*, they have the objective of encouraging all of us, through more thoughtful planning, to furnish our homes with maximum economy.

The home and our family unit lie at the heart of the gospel plan. As Latter-day Saints we are home-loving people. We know the important part a successful home can play in the molding of sound characters and in the development of wholesome personalities. With these fundamental convictions, we must constantly do everything within our powers to create the kind of homes which make us happy and in which our children can feel a sense of security and pride.

Although it takes more than carpets, furniture, draperies, pictures, mirrors, and other furnishings to make a home, these physical things, when selected with good taste and intelligence, can do much to establish an appropriate atmosphere in which the real spirit of the home can develop.

This course of study consists of eight lessons covering various basic home decorating problems. Each lesson, after a discussion of principles, methods, and techniques, lists a number of discussion points. These discussion points are designed as springboards for group discussions. Rather than using them merely as questions to be answered during the lesson period, we suggest you employ them as assignments, for the purpose of bringing in additional materials of specific interest to the members of your society.

The subjects of the lessons are as follows:

Lesson 1. *"Let's be Homemakers as Well as Housekeepers."*

This is an introductory lesson designed to establish the importance of the home, and to indicate some of the interesting challenges faced by the successful homemaker.

Lesson 2. *Color in the Home.*

Color is the number one element in superior decorating. We can produce beautiful color harmonies in our homes by correct application of the following guides: suitability to the individual and the home; proper balance of colors; building a color scheme.

Lesson 3. *Draperies and Curtains.*

The important part curtains and draperies play in your decorating scheme; guides in the selection of curtain and drapery materials; the use of valances and cornices.

Lesson 4. *Slipcovers and Dressing Table Skirts.*

The use of slipcovers in your home decorating; guides in choosing the correct fabrics for slipcovers; dressing table skirts can express your own tastes and desires; rule to remember in planning dressing tables.

Lesson 5. *Choosing Appropriate Floor Coverings.*

Types of suitable floor coverings; selecting the right color for your floor covering.

Lesson 6. *Choosing and Arranging Furniture.*

How to choose appropriate furniture; basic rules for arranging furniture for comfort and livability.

Lesson 7. *Pictures, Mirrors, and Wall Accessories.*

The important role pictures play in your decorating scheme; guides for selecting pictures; size of pictures; grouping pictures effectively. Selecting and hanging mirrors. The use of china plates and brackets as interesting wall accessories.

Lesson 8. *Table Settings and Service.*

Importance of proper table settings. Selecting table linens, silver, and china. Inexpensive and appropriate table decorations. Serving food attractively.

Work Meeting—The Art of Homemaking

Lesson 1—Let's Be Homemakers as Well as Housekeepers

Christine H. Robinson

For Tuesday, October 10, 1950

SOMEONE has said:

Most of the great things of life are free. We can pay for pleasures and luxuries, but we cannot buy love. We can buy large houses and extravagant furnishings, but we cannot give gold for peace of mind or for happiness. It is common things that make us content, not luxuries; not palatial houses, but real homes. Kind friends, encouraging words, loving deeds, duty done, heartaches healed, a clasp, a kiss, a smile, a song, a welcome—these are the beams that bring summer into the soul and make us lighthearted, free, and glad.*

Today, more than during any other period in the history of the world, adults, as well as children, need homes which are built and maintained for the comfort, happiness, and security of those who live in them. We need homes which are havens of rest, which can resist the tremendous pressures of our

*Adapted from *The New Book of Etiquette*, by Lillian Eichler, page 47, Garden City Publishing Company, Inc., New York.

modern age. Our homes should help us establish correct patterns of right living; they should abound in love, order, and consideration for others. We Latter-day Saints, in particular, to whom the home and the family are of such great importance, must make sure that we practice real homemaking in all of its aspects.

The role of a homemaker differs considerably from that of a housekeeper. The main objective of a housekeeper is to provide for the physical and material needs of the family. While this is an important element of homemaking, the real homemaker thinks not only of the physical comforts of the family, but she is equally concerned with its spiritual, intellectual, and emotional development. It is her joy to see that the family resources of money, time, and personal talents bring the greatest returns in health, happiness, and enjoyment to the individual members of the family unit.

The fine art of homemaking is composed of many elements, each one essential in its own right. The wise selection of food, clothing, and a place of shelter are the first essentials of life. Usually, however, these in and of themselves do not provide the greatest satisfaction. One of the most universally desired satisfactions is the need for beauty. The idea of what constitutes beauty varies with knowledge, training, and personal taste. However, whatever our standard for beauty, the pleasure we derive from it is something very real and lasting. Our homes offer countless opportunities for us to express this sense of beauty; and also to help us cultivate a taste for it. The furnishing of our home, with the skillful employment of the principles of interior decoration, becomes an art in itself which can add immeasurably to the pleasure, satisfaction, and real physical and spiritual comfort of the family. Appropriate home decoration affords opportunity to express the desire for beauty which is inherent in all of us. It helps cultivate the esthetic taste of the child and thus increases his source for future wholesome enjoyment. Furthermore, the common interest and joy of a lovely home is a definite element in developing a sense of family unity. Families which take genuine pride in the artistic qualities of their home furnishings, however simple and inexpensive they may be, will discover that these things stand out among the intimate memories of their lives. This interest in the home will help the child to carry the tradition of looking for the beautiful into his later life.

To find beauty in the things about us and to be able to create something of it ourselves, means new opportunities for a higher standard of living, better homes, more completely rounded personalities, and happier families.

With all the competitions of modern living, it becomes more important than ever before for every woman to be a homemaker rather than just a housekeeper. Each of us must develop her own talents and build upon them for greater family unity, more love, and more enjoyment in our homes. In decorating our homes tastefully we have an important opportunity to accomplish these ends.

Discussion Points

1. Show how the statement "The great things of life are free" can be applied to the art of homemaking.

2. Discuss some of the modern influences in and out of the home which compete with family unity and interests.

3. Expand on the thought that homemakers, as contrasted with housekeepers, are concerned with the spiritual, intellectual, and emotional development of their families.

4. Discuss the effect of attrative home surroundings upon the development of personality.

Literature—The Literature of England

Preview of Lessons for 1950-51

Elder Briant S. Jacobs

OUR literature course will continue the study of English literature begun last year. For the teachers who are carrying on, there should be no problem of a text, since they are familiar with our source book: Woods, Watt, Anderson — *The Literature of England*, volume I, Scott Foresman and Company. If a beginning teacher finds that her predecessor used her own personal copy of the text, or if, for any reason, the ward has never owned a copy, she may ask that ward Relief Society funds be used to procure our text from the Deseret Book Company, Salt Lake City, for $4.50, $4.75 postpaid. A constant familiarity with this book is one great secret for the achievement of vital, rewarding teaching.

Our goal is: "Seek ye out of the best books words of wisdom, seek learning even by study and also by faith" (D.&C. 109:7). The course of study objective remains unchanged, and bears repeating: "To earn and share that high pleasure which only literature and a sense of the past can give." In working toward such an end, we hope to bring to life, and within us, the full meaning of our Thirteenth Article of Faith; we also follow the admonition of Paul, which says, "Prove all things; hold fast that which is good" (I Thess. 5:21).

It has often been said, but not nearly so often heard with the true inner ear of the mind and spirit, that literature is life. We must also hear again the words of Matthew Arnold wherein he defines literature as "the best that has been thought and said in the world." That life is very real, and that we are alive and in the midst of it, each one of us knows. And, in harmony with the best thinkers, we think about our lives, and finally come to talk about what we think and see to be true in the actualities of daily life.

While some of the greater souls among us have had keen insight into the truths of life, only very rarely have these truths been preserved in permanent form. When truths are merely talked about they are either lost entirely or become so twisted and colored in the repeating that their force is lost. To the writers of all ages who have bothered to record the truths of

life as they saw them, we are eternally grateful. They felt their impressions about life were not useful only for the moment and then to be discarded. And whether their thoughts have proved to be of primary or secondary value, they were considerate enough to leave them to us.

Inevitably, of course, some of these recordings—indeed the vast majority— have been produced by average minds. Writers, like readers, can only "hear what they understand." Some few have given to us eternal truths which stand the test of time forever, which help us to live and know each other better. This is the literature which we must always seek, and study, and then, finally, come to love.

The titles for the eight lessons follow:

Lesson 9. *Paradise Lost*
Lesson 10. *Paradise Regained* and *Samson Agonistes*
Lesson 11. *John Dryden*
Lesson 12. *Richard Steele* and *Joseph Addison*
Lesson 13. *Jonathan Swift*
Lesson 14. *Alexander Pope*
Lesson 15. *Oliver Goldsmith*
Lesson 16. *Samuel Johnson* and *James Boswell*

Literature—The Literature of England

Lesson 9—Paradise Lost

Elder Briant S. Jacobs

For Tuesday, October 17, 1950

OUR final lesson in May was concerned with Milton and his lesser works; it was also designed as an introduction to the present lesson. A review of this lesson (printed in the February 1950 issue of the *Magazine*) will, therefore, help to provide background and continuity for our present study, as will a scanning of the recommended background reading in our text (Woods, Watt, Anderson, *The Literature of England*, I, pp. 564-575, 579-580, 638-639).

More than all else in his life—perhaps as a combination of all else—John Milton was one of the greatest pioneers of the human mind and spirit. William Shakespeare his one serious competitor in the English tongue, knew mankind so well that, as he re-created their foibles and strengths, he became for the moment whatever character he was creating, and thus became all men. An attempt to construct a biography or a clear word picture of Shakespeare from his works meets with failure. Laborious research by Shakespearean scholars has amassed some knowledge of the poet's life, but it has largely failed to give us a personality we can understand and know. The creation of such quantity and quality, the perfection of so many varied characterizations, and the genius of word usage and dramatic power, serve to hide rath-

er than to reveal Shakespeare, the man. In sharpest contrast, the writings of Milton picture Milton as both a man of action and a thinker. One writer has said that in his great scholarship and ability he represents the whole range of the Renaissance —the best type of classical scholar and the best type of Puritanism—yet he is ever apparent in everything he wrote. His beliefs, born of his scholarship and inspiration, are his works. A reader cannot escape knowing John Milton from his writings. As we come to recognize the dominance of his almost fierce integrity, we are then ready to realize that the lofty vision, the high resolve, the vast industry and intellectual strength, the moral courage, and the self-sufficient independence which characterized his life are the basic characteristics as well of his magnificent, uncompromising art.

In the essential Protestant spirit of purifying (or Puritanizing), Milton protested man's tendency to believe in relatively false conventions, governments, and churches rather than obeying the divine Reason within himself. In his lifetime, therefore, he flung his entire physical and intellectual energies into the fight against Pope and king, social convention, and moral cowardice. His goal: to achieve the right for men to exercise free will. If ever there was proof that the pen is mightier than the sword, it is Milton's *Areopagitica* (a reŏ pă ji′ ti ca), (see text, page 705) one of the greatest pleas for freedom of thought ever penned. Similar proof is to be found in *Paradise Lost*, the pinnacle of Milton's genius, and hardly less than the best that can be found in English literature.

From his nineteenth year Milton had dedicated his life to writing such an epic. After receiving his M. A. degree at Cambridge he spent six years at Horton in intense study. He next began a leisurely tour of Europe, thus hoping to broaden his cultural background, but returned home abruptly in 1639 when the political and religious situation in England became unbearable. He gave almost the next twenty years of his life to the Puritan cause.

In 1640, just before Milton began writing his forceful pamphlets defending his cause, he felt he was ready to begin his great epic work. The long list of subjects he drew up at this time is now in Trinity College, Cambridge. He had dreamed of writing an epic about King Arthur which would honor English nationalism, just as Homer and Virgil had honored their nations in epic poetry. He also was fascinated at this time with the story of Adam's fall, and composed four rough drafts, entitled the most complete one, "Adam Unparadized." He had actually started work on the Arthurian epic, but found it too large a subject. Meanwhile King Arthur's myth had been adopted and popularized by Milton's enemies, the Royalists. Later, when the Puritan Commonwealth was repudiated by England, how could he write an epic honoring a country which had for him failed so miserably?

Just when the final version of the Adam epic was begun, we are not certain, but it was probably about

1658. We do know that *Paradise Lost* was registered and ready for sale August 20, 1667, and that it was originally published in ten books, rather than the present twelve. Upon publication, Milton received the first of four payments of five pounds; and when he died his widow settled for an additional eights pounds.

From the beginning the poem sold well. The curious were interested to know what a once-proud and powerful Puritan would have to say to his victorious contemporary enemies The bold innovations of his style and verse-form appealed to the learned and the scholarly. But its primary appeal was the fervor and sublimity of its poetic force. Here indeed was pure poetry, the outpourings of a soul at once impassioned, unbelievabley deep and broad, and entirely free. When the poem was first read by John Dryden, one of the most wise and influential critics and authors of the age, he said, "This man cuts us all out, and the ancients, too."

Stripped to its bare essentials, the plot of *Paradise Lost* is extremely simple, having its origin in Genesis. Satan, originally the first Archangel of Heaven, has been forced out of Heaven with his Legions because they fought against God for elevating Christ to the place of honor. Hurled into Hell, he plots with his leaders to take revenge on God by visiting the newly made earth and there upsetting his glorious plan for man's future. Satan himself makes the perilous journey through Chaos, finds Adam and Eve in the Garden of Eden, and seduces her to eat of the forbidden fruit. She, in turn, is joined by Adam in eating this forbidden food. As punishment, they are cast out of the Garden, but promised that all is not lost, for all will be redeemed by Christ. Satan returns to his followers to boast of his success, but they are all transformed into crawling writhing serpents..

Upon this framework of simplicity of plot Milton built the beautiful, lavish word-structure and style which would most brilliantly give expression to his ideas, and at the same time function most compatibly with the ideas themselves. The great theme is the downfall of Lucifer, the sin and punishment of Man, and how these two tragic events are inter-related. Milton adheres to his original purpose, to "justify the ways of God to man by showing that Evil in the world came not from a Deity who is all loving, all knowing, all powerful, but from a spirit who is the essence of evil." In doing so, he reaches some pessimistic conclusions. He does not blame God; rather he blames Adam and Eve for having foolishly thrown away the chance to make a paradise of this world, of the here and now. For Milton, the greatest pathos lay, not in Eve's eating of the forbidden fruit, but in the fact that Man was not worthy of the greatest privilege God could bestow upon him: freedom of the will. Eve's great sin lay in her trivial mind. Even after the Archangel Gabriel explained in infinite detail the vital role Adam and Eve had been given, and the tremendous consequences which hinged upon their ability to exercise free-will wisely—even then, Eve was not

overly impressed. After she had sinned, she refused to face the fact, hoping that God might even overlook what might well be a tiny error. Thus mankind chose to enslave his reason to passion and sin; thus he was denied the peace of the Garden of Eden, denied peace both physically and mentally. (Compare Milton's concept of the Fall with the knowledge possessed by the Latter-day Saints.)

While the above philosophy might seem to us normal and commonplace, we need only contrast it with Catholic absolutism, King Charles' belief in the divine right of kings, or especially John Calvin's principles of "sinners in the hands of an angry God," to see how bold and original were Milton's concepts. But in Milton, as in much great literature, content is less than half: it is the literary, intellectual style, with its sustained "organ tones" and its vast, majestic scope which Milton invented for his high, unique purpose which provides for his thoughts the ideal medium of expression.

True to his classical models of Homer and Virgil, Milton used the stock epic trappings: beginning in the midst of things, the formal roll call, (text, page 656, lines 376-505) formal epithets, Homeric similies. In addition, he used many tricks of his own devising. His lavish use of geographic names not only gave the lines sonorous tone, but by choosing rivers, peaks, and cities (text, page 656) important throughout recorded history or mythology, he created the illusion of having captured in his lines something of both time and space. Indeed, no other work of literature has ever had poured into its making the seemingly inexhaustible store of learning which was Milton's. The literature, legend, history and theology of ancient, medieval, and Renaissance worlds seem to have been completely at his command, as no one can escape realizing after reading Books I and II of *Paradise Lost*, which are found in our text. And when we recall that in composing his poem he was unable to thumb through innumerable source books for material, but, instead, blind and alone, composing it while lying in bed at night, we gain some little understanding of how thoroughly Milton had studied and digested the available learning of his day. Nor is this material tacked on to the poem, merely to display his mental powers or to decorate or illustrate. Instead, he has woven it into the very stuff of the poem itself, enriching and strengthening the character, scene, or concept which at the moment is central in the poem's development. Further, great artist that he was, Milton loved to create in the world of the imagination. In thus creating scenes of vastness and undefined mystery, vigorous characters, sensations and emotions (particularly in the first two books of *Paradise Lost*), Milton studded this material so richly with simile and comparison drawn from his life-long reading that he has never been equaled for flexibility, for music, nor for opulent, epic grandeur.

Note to Teachers:

Technically *Paradise Lost* is probably the greatest poem in our language, for in the style which he created herein, now

known as "Miltonic blank verse," he proves himself one of our greatest poetic craftsmen. He is completely master of his medium, effortlessly manipulating whatever poetic device he is using into precisely the shade of meaning he desires to communicate. Within the first twenty-six lines of Book I we find exemplified his most frequently used devices: (1) the long, periodic or suspended sentence; (2) run-on lines; (3) free placing of pauses within the line; (4) minor metric substitutions: iambic to trochaic (See text, page 1132); and (5) variation in accent: four or six accents to a line, rather than five. (If you feel the above material is rather technical, do not use it, since there is much else. If you know this material, its presentation to your group will enrich their appreciation.)

It is always unfair to any great work of literature to study only a few selections, thus inferring that the few can represent all. In *Paradise Lost* this is particularly true. While Milton's glowing visual imagination makes splendid Books I and II, the later books contain values which, although not so immediately spectacular, are equally valuable and enduring. Realizing, then, the riches we ignore, let us glance for a moment at the selections in our text.

The introductory note (pp. 649-650) and the argument to each book (pp. 650, 662) are useful in placing any specific passage in relation to the whole. If you have never read Milton's epic before, you might well find it difficult, since it is concentrated and intense. However, if you will read him aloud to yourself, you will soon learn to follow his style and pattern of thought. Books I and II are filled with passages which, if read with understanding and sufficient volume to be heard, will prove memorable to a listening audience. Of course, you will want to choose passages to read aloud which seem most rewarding to you; the following selections are therefore merely suggested.

In Book I, lines 1-26, are important, since in them Milton announces his lofty aim, and dedicates himself to achieving it. Satan's contempt of Hell and his unrest therein (44-74), and his vows of hate and revenge (84-124, 242-270) early establish the intensity of his will to be free once more. The vast eeriness of Hell is described (192-238). His shield and spear are described (283-298), and the gathering of his legions whom he addresses brilliantly (299-330). The roll call of his twelve demon leaders next follows (376-505), masterful studies in characterization. When his standard is raised it shines

> Like a meteor streaming to the wind. . .
> At which the universal host up-sent
> A shout that tore Hell's concave, and beyond
> Frighted the reign of Chaos and Old Night.
>
> (537-543)

In the following lines, the "united force and fixed thought" of Satan's character are enlarged on; then, in ringing tones against a background of flaming swords thrown aloft, he hurls defiance toward the vault of Heaven and stirs his followers to revolt (622-662). The gold and the dazzling wealth of Hell are described and their appropriateness in Hell is pointed out (670-692). To the end of the Book, various vocations are described, and the newly built Pandemonium is erected as the fitting place for the great council, the theme of Book II.

The second Book opens with Satan on his throne, posing to his throng the question of how to be revenged against God. Each of his leaders arises to offer his solution, at the same time characterizing himself most tellingly (to 283). Satan spurns talk of peace, suggests that someone go to the new earth to corrupt Man, and finally begins the journey alone through Chaos, intent on seducing Adam and Eve into error. The legions explore "a universe of death" teeming with epic horrors (561-628), while Satan wings his way through the terror on the outer fringe of Hell. Guarding the gate is the monster Sin, Satan's daughter, who finally lets him pass into the "secrets of the hoary Deep" (to 891). He traverses the night and death that is Chaos until finally he sees the light of Heaven, which reveals the new world to him. Thither, "Accurst, and in a cursed hour, he hies." Thus comes to an end the first great division of *Paradise Lost*.

Questions for Discussion

1. Why is Milton sometimes referred to as a "pioneer of the human spirit"?
2. Discuss Milton's failure to write an epic about King Arthur.
3. Cite examples to prove that Milton was one of the most learned poets in the history of literature.
4. To what do you attribute the grandeur and majesty of *Paradise Lost*? Its style? Its content?

Social Science—The Progress of Man

Part I—The Lesson of History

Preview of Lessons for 1950-51

Elder Archibald F. Bennett

WE live in perilous times. The threat of impending war is ever present—war on a scale heretofore unimagined, with the use of weapons that might well cause destruction of whole nations. Revolutionary political theories clamor for recognition, battling with the old, and count their devotees by the millions. Tried and trusted standards of morals and government are being ruthlessly discarded. Ours is a momentous day of transition, fraught with tremendous dangers. As never before we need an unerring guide.

The experiences of the past, if rightly interpreted, can aid the world in its present dilemma. What we need is history from a heavenly viewpoint—a skyview of human happenings. It requires the inspiration of the Lord to understand and properly appraise the lesson of human events. Modern revelation has given us this very key to the occurrences of history, with the Lord's own interpretation.

In the light of this new knowledge it was possible and urgent to revise the histories written by scholarly but uninspired men. The Prophet Joseph Smith led the way with his illuminating article on

"The Government of God" (Lesson 7); and by other teachings given by him. Succeeding leaders have continued to emphasize cardinal, guiding principles. It remained for one well-informed in both history and the revealed word of God to harmonize the facts from both fields and portray anew the true meaning of past events and present problems.

Such a penetrating analysis is the text for the present year, *The Progress of Man*, written by Elder Joseph Fielding Smith, an apostle of the Church of Jesus Christ of Latter-day Saints and its Church historian. It is an outline history of man interpreted in the light of revelation. It tells of the nobility and excellence of the first man, and the glory of his opportunities. In the lights and shades of the vicissitudes of subsequent generations, we discern the great truth that righteousness leads always to the heights of civilization; that "wickedness never was happiness" nor progress, but leads always to degradation and destruction. History, we learn, is not a gradual and continuous ascent from lower levels to higher, but a series of advancements or declines, according as the nations of men have hearkened unto or forsaken the commandments of God.

In this everlasting conflict between good and evil, light and darkness, freedom and oppression, we can see the final and destined triumph of truth. Individuals have failed woefully; whole nations have gone down into the depths of degradation and oblivion, but the righteous men will, in the end, prevail in righteousness and achieve their ultimate destiny as children of God the Father.

These lessons here presented are an abridgment of the above text. The actual words of the author have been retained, rearranged to conform to the selected sequence of lesson topics. Part I, consisting of seven lessons for 1950-51, has for its theme "The Lesson of History." Part II, with a like number for 1951-52, is entitled "From Darkness into Dawn," and portrays the determined struggle of man through the Dark and Middle and early Modern Ages for freedom in thought, in religion, and government. Part III, for 1952-53, "In the Way of Destiny," will point the way through the present perils to the glorious final destiny of exalted man upon a celestial earth.

The class leader from the beginning should have access to the complete text of *The Progress of Man*, and consult freely the copious scriptural references given therein. In addition, she should read, generously, standard texts in history and those volumes available giving the teachings of our inspired leaders, such as:

Teachings of the Prophet Joseph Smith; Discourses of Brigham Young; The Gospel Kingdom (Pres. John Taylor); *The Discourses of President Wilford Woodruff; Gospel Doctrine* (Pres. Joseph F. Smith); *Gospel Standards* (Pres. Heber J. Grant); and the sermons, writings, and comments on world conditions and events by President George Albert Smith, President J. Reuben Clark, Jr., President David O. McKay, and other Church leaders who guide us.

The titles and objectives of the lessons follow:

PART I. THE LESSON OF HISTORY

Lesson 1. *The God-given Agency of Man*, text, chapter 1; chapter 5, pp. 65-66, 71; chapter 37, page 448.

Objective: To present the great truth that man, offspring of God and in his likeness, has been given intelligence and an individual agency or liberty to act according to his own choice and the desires of his heart. Properly used, this great gift will lead him to eternal happiness and back into the presence of God, the Father.

Lesson 2. *The First Earth Government*, text, chapter 2; chapter 6, pp. 79-80; chapter 5, pp. 66-68; chapter 3, pp. 39-40.

Objective: To show that for the benefit of Adam and his posterity, God established upon the earth a perfect system of government of patriarchal pattern.

Lesson 3. *Evil Forces in the World*, text, chapter 6; chapter 7.

Objective: To depict how Satan, perpetual opponent of the plan of salvation, induced early man to forsake his divine form of government and introduced a rule of force and oppression.

Lesson 4. *Ancient Political Despotisms*, text chapter 8.

Objective: To show how nations of old rebelled against God, turned to wickedness and idolatry, and set up rulers with absolute power who might destroy all religious and political freedom and consider the individual of no worth.

Lesson 5. *Nations Which Rose and Fell*, text, chapter 3; chapter 9; chapter 11, pp. 144-147.

Objective: To demonstrate that every nation of the past which forsook God and his righteous principles brought war and bloodshed and misery, degradation and death upon its people, and went down in failure or to utter destruction.

Lesson 6. *The Role of Ancient Israel*, text, chapter 10.

Objective: To portray how Israel's mission, as the Lord's chosen people, was to preserve in the world the knowledge of God and the true gospel, and to exercise divine authority for the good of all mankind.

Lesson 7. *Universal Peace Must Come from God*, text, chapter 4.

Objective: To prove that man-made governments have always failed tragically; and that it needs the wisdom, intelligence, and power of God to bring universal peace and happiness.

Social Science—The Progress of Man

Part I—The Lesson of History

Lesson 1—The God-Given Agency of Man

Elder Archibald F. Bennett

(Text, *The Progress of Man*, by Elder Joseph Fielding Smith, chapters 1 and 5, pp. 71, 65-66; chapter 37, p. 448.)

For Tuesday, October 24, 1950

Objective: To present the great truth that man, offspring of God and in his likeness, has been given intelligence and an individual agency or liberty to act according to his own choice and the desires of his heart. Properly used this great gift will lead him to eternal happiness and back into the presence of God, his Father.

The Genesis of Man

THE Bible teaches us that man existed in the spirit creation before he appeared on this earth with his physical body, but this doctrine in the Bible is only discerned through a mist or fog. This fog is created, as recorded by Nephi, because many plain and precious things have been taken out of the Bible, which fact causes an exceeding great many to stumble, "insomuch that Satan hath great power over them" (Book of Mormon, I Nephi 13:29). In the restoration of these plain and precious parts which have been given to the Church in our present dispensation, the doctrine of man's pre-existence in the spirit creation is clearly and forcefully taught.

The Latter-day Saints believe that man is a spirit clothed with a tabernacle of flesh and bones, the intelligent part of which was never created or made, but existed eternally. This belief is based upon a revelation given to the Church, May 6, 1833, at Kirtland, Ohio. In this revelation the Lord declared:

> Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be . . . . For man is spirit. The elements are eternal, and spirit and element, inseparably connected receive a fulness of joy; And when separated, man cannot receive a fulness of joy (Doc. & Cov. 93:29, 33-34).

Abraham declares:

> Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was . . . And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good (Pearl of Great Price, Abraham 3:22-23).

Some of our writers have endeavored to explain what an intelligence is, but to do so is futile, for we have never been given any insight into this matter beyond what the Lord has fragmentarily revealed. We know, however, that there is something called intelligence which always existed. It is the real eternal part of man, which was not created or made. This intelligence, combined with the spirit, constitutes a spiritual identity or individual.

Man the Offspring of God

The spirit of man, then, is a combination of the intelligence and the spirit or an "organized intelligence," which is an entity begotten of God. Jesus is in very deed our Elder Brother, the Firstborn in the spirit and the Only Begotten of the Father in the flesh; and God is in very deed our Father, according to the plain declaration of the scriptures, both ancient and modern. It was in the light of this teaching that Eliza R. Snow wrote her beautiful hymn—"O My Father."

The following is an excerpt taken from an epistle issued by the First Presidency and the Twelve Apostles, June 30, 1916.

> *Father, as Literal Parent.* Scriptures embodying the ordinary signification—literal-

ly that of Parent—are too numerous and specific to require citation. The purport of these scriptures is to the effect that God the Eternal Father, whom we designate by the exalted name-title "Elohim" is the literal Parent of our Lord and Savior Jesus Christ, and of the spirits of the human race. Elohim is . . . distinctively the Father of spirits. Thus we read in the Epistle to the Hebrews: "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12:9). In view of this fact we are taught by Jesus Christ to pray: "Our Father which art in heaven, Hallowed be thy name" (*Improvement Era*, 19:934).

Man Created in the Likeness of God

It is recorded in Genesis that God said unto his Only Begotten Son:

Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them (Gen. 1:26-27).

The Book of Moses, revealed in our day, is even more explicit in its account of creation:

In the day that God created man, in the likeness of God made he him; In the image of his own body, male and female, created he them (Pearl of Great Price, Moses 6:8-9).

Man's Free Agency

Since man is in very deed the offspring of God, and therefore created in his image, he must be endowed with certain characteristics inherited from his Father. He is ordained, by virtue of his birthright, to become an intelligent, independent being within his sphere. That this might be brought about, the great gift of free agency is granted. There could be no progression, no real existence, without this great gift. When the plan of salvation was presented to the spirits in the pre-mortal estate, each individual spirit had the privilege of receiving or rejecting that plan, for this power was inherent within him. It is an eternal principle. Lucifer sought to destroy it, and proposed to take away from man the right and power to act as a free agent, and substitute in the stead thereof the law of compulsion.

In the Book of Moses in the Pearl of Great Price it is written:

And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.

But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.

Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice (Moses 4:1-4).

President Brigham Young has correctly said:

> What is the foundation of the rights of man? The Lord Almighty has organized man for the express purpose of becoming an independent being like unto himself, and has given him his individual agency, leaving him at liberty to act in the way that seemeth good unto him (*Millennial Star* 20:43).

Alma has stated it in these words:

> I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men according to their wills, whether they be unto salvation or unto destruction.
>
> Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience (Book of Mormon, Alma 29:4-5).

While this free gift, inherent through our birthright as the children of God, will be the means by which many will fail to obtain the reward of exaltation, yet it is plain to see that exaltation could not be granted to any soul without the exercise of this great gift which makes of him a free agent. Through this power, and by obedience to the principles of eternal truth, he will eventually become an independent being, exercising the fulness of authority and power in the kingdom of God.

The Power to Rise

Man was made to have dominion over all the works of the Almighty upon the earth, for he is the crowning glory of all creation. Moreover, while man in this mortal world with its changing scenes is made a little lower than the angels, yet the power is in him to rise far above the angels through the exercise of his agency. He may become like God, his Father, who planted in his being the divine spark in the creation, which spark may be developed to its fulness through the glorious mission on the earth of our Redeemer, Jesus Christ.

The spirit of worship is inherent in man because he is the child of God born in the spirit world. It is natural for men to worship, no matter where they live, or when. No matter how depraved or ignorant they become, within their souls is the feeling of worship. It may become very dim and apparently disappear entirely through yielding to sin, yet it is doubtful if that spark is ever entirely destroyed. How could it be destroyed when man's eternal spirit was begotten of God?

The facts that men have inherited from the Father the feeling of worship and reverence, and that the idea of God is one received from our first parents who taught their children in meekness and truth all things in relation to their duty and obligations unto God, make men moral agents. They are possessed of spiritual endowment, and hence are responsible to the Higher Powers.

This doctrine coincides with the revelation of the Lord, already noted, that every man born into the world is enlightened by the Spirit of Truth, and with such guidance becomes a moral agent before the throne of God. His conscience is the monitor, or guide which comes

from this eternal Spirit given to every man to lead him in the path of right and truth. If he will continue to hearken to the voice of the Spirit of Truth, or Spirit of Christ, it will lead him eventually to the fulness of the light—the gospel of Jesus Christ.

President John Taylor, in his very excellent and inspirational work, *The Government of God,* has this to say:

> Man, then, is a moral agent, possessing the power to do good or to do evil; if he does well, he fulfills the measure of his creation, and secures his happiness in time and in eternity. If he does not well, and is involved in difficulties and misery, it is his own fault, and he may blame himself (chapter 6).

The Purpose of Earth Life

The restored gospel has given to the world the perfect understanding concerning man's existence. It has marked out with some detail where he is from, why he is here, and where he is going, and why. The Book of Mormon declares: "Adam fell that men might be; and men are, that they might have joy." The purpose of mortal life is, then, to prepare man for joy in the eternal existence.

I quote from the Prophet Joseph Smith:

> Happiness is the object and design of our existence; and willl be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God (D.H.C. V, pp. 134-135).

The purpose of this earth life, so far as man is concerned, is that he may, through all the vicissitudes of mortality, prove himself worthy of advancement to the fulness of exaltation, or, through rejection and transgression of divine law, receive a reward of punishment and denial of blessings according to his works. Whether he receives exaltation or condemnation, we are positively informed that it will be a reward based upon individual merit.

In the spirit world man walked by sight. He was in the presence of the Father and the Son. He had his agency to accept or reject the covenants and commandments which were given there. We are told that one third of the spirits rebelled against the plan of salvation due to the persuasion of Lucifer, who aspired to become the redeemer of the world through the introduction of unjust principles. In that spirit existence we were able to comprehend that there were many blessings which we did not there possess. We beheld the Father in his glory and, without question, we longed to be like him. The plan of salvation was presented and the spirits of men were informed that only by passing through this mortal probation, where they would come in contact with temptation and all manner of evil as well as the good, and by passing through death and the resurrection, could the exaltation come so that they could be like our glorious Father. We were informed, and the matter was made very clear, that we would have to walk by faith, not by sight. Moreover, many would yield to temptation and sin and would refuse to accept the divine law of the gospel which should be given for our guidance and by means of which we

could come back into the presence of the Father and the Son. We understood the dangers and the risks of failure in making the journey through the mortal life, yet we rejoiced and were glad to have the opportunity to come and receive all that mortality offered. What we accepted there, without doubt, was accepted by all with eyes open and with understanding of the dangers and advantages.

Thoughts for Discussion

1. Exactly what facts have been revealed about "the intelligences that were organized before the world was"?

2. Explain the full significance in the story of man's creation of the words "in the image of his own body, male and female, created he them."

3. Discuss the difference between license to do as one pleases and "free agency."

4. According to history, has man always been free to exercise his moral agency?

5. Show that Satan's lust for power and desire to rule by force, transplanted to earth, have caused most of our human suffering.

6. Attempts to destroy man's agency by coercion have taken various forms, such as seeking to deprive others of their (1) life, (2) liberty, (3) property, (4) right to worship, (5) right of free speech, (6) right of free thinking.

Which was the governing motive on the part of the oppressor in each of the following cases?

a. Threatened sacrifice of Abram upon an altar in Chaldea.

b. The captivity of Israel in Egypt.

c. The three Hebrews in the fiery furnace.

d. The death of Abinadi.

e. Torture and execution of Protestants for attempting to print or read the Bible during the Middle Ages.

f. Combat between David and Goliath.

g. The imprisonment of Jeremiah.

h. Crucifixion of the Savior.

7. Name examples from history of other attempts to rule by force.

8. Show clearly that "exaltation could not be granted to any soul without the exercise of this great gift which makes of him a free agent."

9. Justify the teaching of Alma that God "granteth unto men according to their desire."

For other reference matter, see: Clark, J. Reuben, Jr., "Our Homes," *Relief Society Magazine*, December 1940, page 801.

Music—Fundamentals of Musicianship

Conducting, Singing, and Accompanying

Preview of Lessons for Union Meetings for 1950-51

Florence J. Madsen

THE lessons for the coming year's study in the music department of union meeting are presented for the purpose of providing more thorough training in musicianship—conducting, singing, and accompanying—toward more efficient leadership and more complete service.

Lesson 1. "*Fundamentals of Conducting.*"

Objective: To become more thoroughly familiar with rhythm and its divisions.

Lesson 2. *"Baton Patterns and Their Application."*

Objective: To learn and apply the language of the baton.

Lesson 3. *"Baton Technique, Singing, and Interpretation."*

Objective: To become better acquainted with the art of conducting and singing.

Lesson 4. *"The Accompanist—Her Responsibility, Efficiency, and Art."*

Objective: To help the accompanist realize her opportunities and responsibilities in selecting and playing appropriate prelude music and of providing accurate and supportive accompaniments.

Lesson 5. *"Complete Co-ordination of Available Forces and Techniques."*

Objective: To acquire freedom and skill in unifying and expressing the message intended in words and music.

Lesson 6. *"Singing Mothers Chorus —Its Purposes and Activities."*

Objective: To afford our sisters the opportunity and joy of singing together and of increasing their knowledge and appreciation of music.

Lesson 7. *"Theories Underlying Singing, Accompanying, and Conducting."*

Objective: To focus attention on the importance of harmonious activity among singers, accompanist, and conductor.

Lesson 8. *"New Hymns, Anthems, Literature About Music, and Other Essentials."*

Objective: To bring to our organizations added interest through new music and a wider knowledge and a deeper appreciation of its value and importance in our lives.

REFERENCES

Required Reference: Cornwall, J. Spencer, *Fundamentals of Conducting*, Deseret Book Company, 50c.

Suggested books for Relief Society Library:

Elson's Music Dictionary, Ditson, $1.75.

Gehrkens, Karl W., *Music Notation and Terminology* (Revised), Laidlaw Brothers, $2.00.

Beattie, John W.; Breach, William; Glenn, Mabelle; and others, *The New Blue Book of Favorite Songs*, Hall and McCreary, $1.00.

These books may be obtained at the following Salt Lake City, Utah, stores:

Deseret Book Company, 44 East South Temple Street

Daynes Music Company, 45-47 South Main Street

Beesley Music Company, 70 South Main Street

Summerhays Music Company, 17 West First South Street

Glen Brothers Music Company, 74 South Main Street.

Music—Fundamentals of Musicianship

Conducting, Singing, and Accompanying

Lesson 1—"Fundamentals of Conducting"

Florence J. Madsen

Objective: To become more thoroughly familiar with rhythm and its divisions.

Governing Factors in Conducting

CONDUCTING is performing; therefore, the conductor is a performer.

Successful conducting is dependent upon the recognition and application of various scientific and artistic laws and principles. The con-

ductor, consciously or unconsciously, applies knowledge gained from the fields of psychology, physics, sociology, history, aesthetics, ethics, dramatics, speech, and singing. The roots of great conducting are planted and nourished in these departments of knowledge and experience.

All persons who are just beginning to conduct, or who consider themselves amateur conductors should, at their earliest opportunity, strive to comprehend and put into use as much helpful information as possible from these rich sources.

Requisites to Successful Conducting

Even in the most elementary conducting, the conductor should know from memory and be able at will to apply at least a number of the more common rhythm signatures, tempo indicators or marks, and dynamic words or signs. Part of the class time in union meeting should be used in memorizing and applying these as directed in this and subsequent lessons.

Rhythm

Rhythm is the regular or reciprocated accent or pulsation in music. (The word "time" should not be used in this connection. See pages 219 and 263 — "Rhythm" and "Time" in Louis C. Elson's *Music Dictionary*. All conductors and accompanists should use this book regularly, also, Karl W. Gehrken's book, *Music Notation and Terminology*.)

There are six divisions of rhythm in music. These are: Even, Compound Even, Triple, Compound Triple, Peculiar, Compound Peculiar.

The Even division of rhythm includes the following:

2 2 2 2 2
1, 2, 4, 8, 16

Short Alla Breve—(pronounced Alla Brave) is the equivalent of 2/2 rhythm. It is represented as a large "C" with a vertical line drawn through.

4 4 4 4 4
1, 2, 4, 8, 16

Long Alla Breve is the equivalent of 4/2 rhythm. The signature for the Short and Long Alla Breve is the same, the difference being only in the note values used. The "C" is the equivalent of 4/4 rhythm, not "common time."

All of these rhythm signatures should be memorized. When this has been done, effort should be made to identify and classify them in association with hymns in available hymn books. For example: Turn to page 342 in the *Latter-day Saint Hymn Book* (green), and examine the song, "The Voice of God is Heard Again." Observe, at the beginning of this hymn is a 2/2. This is the rhythm signature of the composition and indicates that there are two beats in a measure and that the half note is the beat note. Having memorized this rhythm signature and its significance, proceed in this same manner to other hymns like the one next to it on page 341, "Be It My Only Wisdom Here." This rhythm signature is the Short Alla Breve. (This is the equivalent of two-two rhythm because two half notes or their time-value occupy every meas-

ure in the song.) Examples of these same rhythm signatures may be found on pages 284 and 85 in the *D. S. S. Song Book,** and on pages 7 and 12 in the recently published *Hymn Book*.

In Short Alla Breve rhythm and all others with the figure 2 as the upper number, there is normally but one accent. This occurs on the first note in the measure. Long Alla Breve rhythm differs from the Short Alla Breve in that it has four half notes, or their equivalent, in a measure. Alla Breve literally means in the style or manner of a double whole note. This is represented by placing one or two short vertical lines before and after a whole note. (See *Music Dictionary* under Notation.") This note is the equivalent of four half notes. Learn and rehearse all the details together.

Questions and Suggestions for Discussion

1. Name some of the duties of the conductor.
2. With what particular educational subjects should the conductor and the accompanist be familiar?
   (a) Why?
3. Name the various divisions of rhythm.
   (a) Differentiate between Long Alla Breve and Short Alla Breve rhythms.
   (b) Refer to song books for examples.

*Deseret Sunday School Song Book

The Might of God Extends the Arm of Man

Dorothy J. Roberts

I know there have been men, as Samson, who slew
A thousand with the strength of his own arm
And God's; who quenched his thirst with stranger springs
Than any I have known—when water gushed
From the whitened jaw-bone on the plains of Ramathlehi;
Who faced the armored leaches of his land
And lions, unafraid, and tore them as a kid,
And used no other blade to still their savage cry.
My blood has raced to read of him, and pillars toppling
To his might and the Lord's, and temples crashed
Upon his enemy to still the mocking tongues
And break the spear pressed to the neck of Dan.
I have thrilled exultantly to feel
This power of God swell in the arm of man.

And I have found in my own day, such might
As bore the posts and doors of Gaza's gate
Uphill, upon the shoulders of a man.
I have heard God's power, through mortal tongue,
Snap the binding sophistries of error as
Green wythes from the locks of the Nazarite.
And through these words, where falling Dagons lean,
I glimpse the far dominon sown with peace,
And reap the fields freed of the Philistine.

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Dark in the Chrysalis

(*Continued from page 458*)

girlhood, sweet and young, to a woman of wide capacity and richness.

For the rest of the evening her music changed the politely hearty applause to a roar, and brought the audience to its feet. When she beckoned Paul to her side and took her final bow in a simple gesture, her hand in his, the crowd went wild and surged about them.

Tears of pride dampened Cory's eyes.

"You thought it couldn't be done," gloated Jane.

"Thank you, Jane," Cory said sincerely, taking both Mrs. Hartley's hands. "You are a very good friend. Thank you very much."

"Cory, I'm going with you home. I want to get acquainted with Linnie's relatives-to-be, and I simply have to have a chance to tell her how beautifully she sang. You can run me home a little later, can't you?"

"I certainly can," said Cory.

Edith was glad of the excuse to put Mrs. Lewis to bed. That done, she went to bed herself. There was no need and no place for her downstairs among the guests. Mr. Fontaine and Cory were getting on famously. The women had Jane. Linnie would show them to their rooms.

LINNIE'S wedding day was a glory of beautiful weather, much to the relief of Edith. The roses made blossomed garlands over the trellises and everything was at its best. The long-awaited day held disappointment for Edith, however-

because it turned out that she didn't get to see the wedding.

They were in the midst of dressing when Mrs. Lewis suddenly turned pale. "I think I'd best get to bed," she told Edith. Edith, alarmed, helped her there and called Mr. Lewis.

"It's nothing, nothing at all to cause all this fuss and bother," said the peppery little old lady when he wanted to call a doctor. "Just you go about your business and let me be. I want to go to that reception tonight and I won't be fit if I don't rest. All this nighthawking I've been doing!"

She looked better already, and insisted that Edith go along, but of course Edith didn't.

"I'm so sorry you can't be there," said Cory, coming up the stairs. "You should be."

She might as well have gone, because Mrs. Lewis slept most of the day. It was well into the afternoon when they all came back, for the Fontaines took them all to breakfast at the Calvert Hotel. There was only time for a short rest before getting ready for the reception.

There was that exalted stillness about them that comes from a profound experience.

"I'm not going to miss out on everything," Mrs. Lewis insisted, when they suggested that she remain in bed for the evening. "I'm perfectly all right." Indeed, she seemed as usual, so Edith helped her with the lavender silk and her hair.

"They'll think you are the bride," vowed Linnie.

She loved being in the receiving

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line, and soon the house was filled with the pleasant murmur of guests. Linnie's girl friends swished about in their formal dresses, serving the guests, while Amanda presided over the towering wedding cake. Great mounds of chicken salad, rolls, and freezers of frosted ice, boxes of mints and buttered nuts were stacked ready. Edith had planned to supervise the gifts upstairs, but Linnie would have none of it.

"I want you in the receiving line," she insisted over Edith's protestations at not being a relative. "You weren't at the wedding, and it was like not having my own mother there."

THE words thrilled Edith, the more so since Linnie had always seemed dear enough to be the daughter she had never had. Touched almost to tears by this appreciation, she asked Mrs. Gooding to care for the gifts, while she stood rather self-consciously in the receiving line.

Infinitely the evening dragged by. The seemingly endless line of friends thinned out and finally stopped. The bride and bridegroom cut the cake and danced to the tune of "I Love You Truly." Linnie had it all, up to the point where Paul's face was smeared with the lipstick of Linnie's laughing girl friends, and until she herself was ready to drop from fatigue. The photographers wound up their flash cords, and the musicians packed their violins, cellos, and music stands and departed.

"Never say the younger generation can't take it," said Cory in an aside to Edith. "That is what she wanted, isn't it?"

"This is it," said Edith. "Nor the older generation," answering his first question. "Look at your mother. Of course she slept all day, and sat throughout the receiving, but she is still excited. How soon do you think we can pack her off to bed?"

"Not until Linnie and her young man leave," piped the little old lady, who had overheard.

At last the partings were over, Linnie coming back in a rush of love and gratitude to hug Edith and her Grammy, to pour out again her thanks for her wedding festivities, the beauty of the house.

With seas of luggage, Cory took them all to the airport, and Edith put the weary old grandmother to bed. She was trying to get some semblance of order to the gifts when Cory came back.

He steered her to her door at once and told her good night. "I think I'll hibernate," he said.

Edith dropped thankfully to bed and to sleep.

She awakened some hours later, however, with a surging sense of alarm. So used was she to hearing the breathing of the little old lady in the next room that its sudden cessation woke her from even so sound a sleep.

The open mouth, the sunken eyes, were not the semblance of death this time. They were death itself, hurtingly vivid in the suddenly switched-on light. Edith stood a moment, horrified.

"Cory! Cory!" she screamed with all her lungs.

(To be concluded)

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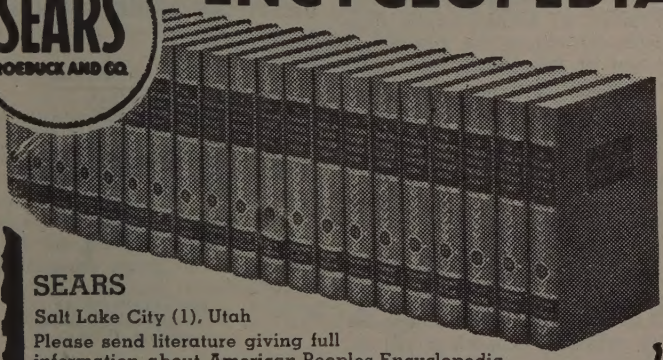
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From Near and Far

I am writing to thank you for the time and talent you give us so willingly. I love our *Relief Society Magazine*, and I am always proud to share it with others. I enjoy reading it, especially the poetry and feel its wonderful inspiration.

—LaRene Bartlett
San Diego, California

The Relief Society Magazine is read and enjoyed by all members of my family. Besides the wonderful lessons it teaches, there is inspiration on each page for young and old. Daddy reads it as faithfully as he reads his *Reader's Digest*.

—Wilhelmina F. Johnson,
Washington, D. C.

The stories in *The Relief Society Magazine* are lovely. I do enjoy them all and am glad to be a subscriber.

—Grace Sayre, Pasadena, California

From the lovely town of Bournemouth in the South of faraway England comes this tribute to *The Relief Society Magazine*. It is a joy to my husband and myself, together with two young elders, who, as missionaries, are laboring among these fine people, to witness the growth and development of this branch. My *Relief Society Magazine* is of inestimable value to our newly organized Relief Society in the preparation and presentation of the splendid lessons. At the conclusion of the month I pass the *Magazine* around and also use it in tracting and find it a valuable missionary aid.

—Theodora B. Johnson,
Bournemouth, England

I feel you are doing a fine thing for poetry in publishing as much as you do, and I believe many enjoy this poetry. Often in our Relief Society meetings the teachers add poetry from the *Magazine* to enrich or clarify points in their lessons. This last issue (April 1950) had such good reading that I neglected everything else when it came.

—Mabel Jones Gabbott,
Bountiful, Utah

I don't know quite how it can be, but each month the *Magazine* seems to get better, especially the poetry. Please do insist on greater and more frequent output from Deone R. Sutherland (stories in March and August 1948; July and August 1949; May 1950). Her humor is so delicious and inimitable that I long for a whole book of her little stories to lift my spirits when they sag.

—Katherine Fernelius Larsen,
Salt Lake City, Utah

The May *Magazine* just came, and I enjoyed it as usual. It is a great *Magazine*, and I was more than ever impressed with its mission when I studied the pages devoted to the 1949 subscriptions. It thrilled me to see what Sister Nancy M. Rupp and her ten sisters had done in the South Los Angeles Stake to get 1193 subscriptions—134 per cent. Honors go to Marie De Spain with 224 per cent, for a job well done—the six stakes with over 100 per cent and the seven missions with 77 to 96 per cent—and Sister McConkie with 96 per cent for the California Mission. It all adds up. Now I turn to pages 330 331 and ask why ———, ———, ———, and ——— are just not "in the swim?"

—John A. Israelson,
Hyrum, Utah

I have always shared the wonderful Relief Society Magazine with my mother. Now that I have moved I still want her to be able to enjoy the *Magazine*. The stories are always uplifting and the articles spur one on to greater thoughts. I never want to miss an issue.

—Evelyn C. Christensen,
Gooding, Idaho

I have been taking *The Relief Society Magazine* for quite some time. The lessons are a source of strength and encouragement to me and I enjoy reading the conference sermons as well as the stories.

—Mrs. Zola Larsen,
Reseda, California

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